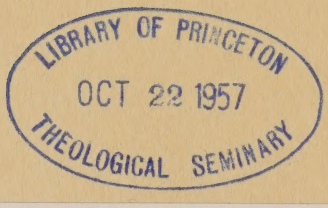
Methodists United for Action

By

John R. Mott



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METHODISTS UNITED FOR ACTION

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BY JOHN R. MOTT

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FOREWORD

The privilege and honor of presenting to eight million Methodists the first Mission Study Book in the history of American Methodism ever to be prepared and sent forth to a United Methodist Church has come to the Department of Education and Promotion of the General Section, Board of Missions, of the former Methodist Episcopal Church, South. It is an honor that is highly appreciated—a task the importance of which has been keenly felt. For that reason and because of his statesmanlike leadership at the Uniting Conference in piloting the new legislation of the Board of Missions through that great deliberative body, Dr. John R. Mott, Methodism's internationally known missionary leader, was asked to write this book, a book which Dr. Mott with his world vision of the opportunities confronting the new Church calls, *Methodists United for Action.*

The very fact that the book was written by Dr. Mott should accord it a place on every Methodist bookshelf. So widely known is this Methodist statesman that to speak in praise of him or his work to Methodists or to any group of Christian people is entirely superfluous. He is today serving as chairman of the International Missionary Council, composed of Christian Councils in some twenty-five countries of the world. He has brought to his task, therefore, not only an intimate knowledge of Methodist missions at home and abroad, but an appreciation and understanding of the Ecumenical Movement possessed by few men of today. The book is a real contribution from the pen of this world citizen.

The book now goes forth with the hope that it will be read

and studied by all Methodists belonging to those three communions which the Uniting Conference at Kansas City brought together into one great brotherhood. The book breathes *union.* On its pages are found interesting facts and data taken from the annals of the three uniting churches—data that is now the common possession of that great body of members belonging to THE METHODIST CHURCH.

The book is withal a challenge as well as a source book of information—a challenge to the new Church that it may not feel that it has achieved because of members but rather that it may train those members that they may march forward in orderly ranks of service for the Kingdom.

Interesting as the book must be to Methodists everywhere, it was written primarily as a *study book,* to be used in Schools of Missions and study classes, conducted under the leadership of Methodist pastors, and it is hoped and urged that it be used by thousands of Methodists in just that way. It is a book for Methodists to study carefully that they may learn today the vital facts about their own Church—that great Methodist Church that is united for action under the banner of the Lord Jesus Christ.

H. P. Myers, *Secretary,*
Department of Education and Promotion.

PREFACE

The most potential development in world-wide Methodism in modern times has been the weaving into one in recent months three major American Methodist communions. The word potential is used advisedly, because this union is attended with infinite possibilities. If these are to be realized, the achieving of this significant event must not be considered as in any sense an end in itself. Rather, it must be regarded by all leaders—clerical and lay, men and women, old and young—of the three uniting bodies as a means to truly great and far-reaching objectives.

The aim in this book, after first reminding ourselves of the stupendous and almost unbelievable changes now in progress across the world, and of the extent of the missionary establishment and resources with which the new Church confronts the world, is to consider the dangers and problems involved in unification, the prices which have to be paid to insure its highest success, then to heed the urgent summons to a really great and worthy advance at home and abroad, above all, the call to the larger evangelism and to identification with the ecumenical movement.

In the work of preparation it has been a positive joy to have the intimate and generous collaboration of so many of the devoted and able leaders of the missionary societies and agencies of the united Church. It should be understood that the opinions expressed throughout the book are those of the author.

It is a striking fact that this drawing together in fellowship, in planning, and in action of the Methodists of different names coincides both with the startling manifestation of divisive influences among the nations and peoples, and, at the same time, with

unprecedented movements in the direction of co-operation and unity on the part of the Christian forces. I have the distinct impression that we are living in one of what Madam Guyon has called "creative hours with God." In such hours what is not possible?

JOHN R. MOTT.

En route across the American continent, October, 1939.

CHAPTER I

THE CHANGED AND CHANGING WORLD SITUATION

The uniting of the three bodies of American Methodism synchronizes with the greatly changed and changing world situation. Stupendous and almost unbelievable transformations are taking place right before our eyes. It is literally true that old things are passing away, all things are becoming new. We are living in days of bewildering upheaval, confusion, and uncertainty. It is a matter of supreme concern that present-day leaders of the Methodist missionary forces have an understanding of our time and a vivid awareness of its implications.

Our world has suddenly become tremendously contracted. Only a few months ago an American aviator encircled it in less than one hundred flying hours. The modern radio has brought the Orient and Occident into immediate juxtaposition. People of North America and South America, or of the United States and China, can hear each other's voices and interchange thoughts within a few seconds. In the morning papers we can see as well as read what is taking place at the ends of the earth. This shrinkage of the world has set the nations and races of mankind to acting and reacting upon each other with directness and power. No longer can it be a matter of indifference to any part of the world what is taking place in any other part. A deadly epidemic in Africa, or Asia, must sooner or later, and alarmingly sooner now than ever, profoundly concern those living anywhere on the Western Hemisphere.

I

Ominous Changes

We are living in days of greatly multiplied international misunderstanding, bitterness, and strife. Where is the nation which understands its neighbor near and far? I do not know such a country. I had assumed, for example, that we of the United States and our next-door neighbor, Canada, thoroughly understood each other. Then there fell into my hands a comprehensive, fair-minded piece of original research conducted by a professor in one of our American colleges. He had in a painstaking way assembled the frank expressions of knowledge and feeling of a large number of students in high schools of different parts of the United States regarding Canada and the Canadian people. He likewise secured opinions of many students in high schools of different parts of the Dominion of Canada regarding the United States and its people. It will be admitted that there is probably no class who express themselves with greater freedom and candor than those who throng our high schools. This study yielded results which are indeed surprising and solemnizing, revealing as they do so much ignorance and misunderstanding, and also, it must be added, the existence of situations, attitudes, and emotions which cannot without peril be ignored. If this can be said of these two lands which have so many contacts and whose destinies are so closely interlocked, what must not be said with reference to the truly alarming lack of knowledge and resulting lack of high regard and friendliness and co-operation on the part of the better informed groups of the inhabitants of the United States and Mexico. This whole matter would take on added significance were we to draw lessons in connection with well-known areas of misunderstanding the world over. It is a subject that cannot be regarded with indifference. These misunder-

standings widen the friction zones, multiply hot spots, and may, and increasingly do, lead to collisions.

Recent errands of service have taken me to countries in all but one of the continents of the world. I have been shocked to find, wherever I have gone, that the atmosphere is fairly surcharged with distrust or suspicion, with fears and with foreboding. When have we known not only in a country here and there but throughout the whole world such extended and repeated periods of tension? This is true even of out-of-the-way regions, as was made most apparent at the recent world conferences at Madras and Amsterdam at each of which seventy or more countries were represented, including even remote parts of Africa and the Pacific island world far removed from the areas involved in present conflicts.

Of no time in the life of the world could it be so aptly said as of the present, that it is a time of wars and of rumors of war. In every country the fact of war, or the fear of war, casts its paralyzing shadow over human hope. The present age has been given tragic distinction as an age of so-called wars of nerves, of white wars, and of undeclared wars. This has been not only a new but also a most exhausting and terrible experience. Most crushing of all is the fact that for the second time in a generation mankind finds itself in the midst of the evolution of a second world war. No one Church or denomination is more concerned with the present tensions and conflicts than the new Methodist Church of America, because all three of its uniting bodies are so largely and intimately related both to Japan and China, and the two major bodies are identified with the peoples on one or the other side of the present European conflict.

The doctrine and the employment of military force is flooding the world with envy, uncharitableness, and hatred. It is imposing on the world impossible economic burdens. Herbert

Hoover in an Armistice Day address, only a few years ago, reminded us that there were then in armies, navies, and reserves over 5,000,000 more men and boys than at the beginning of the World War of 1914; but on the threshold of the present struggle it has been estimated that there were, not including the Far East, over 20,000,000 more than before the war of 1914. The armament race has reached astronomical dimensions. Before Great Britain became actually involved in the war she had voted to expend £1,500,000,000 on military and naval preparations. Germany had actually expended the equivalent of £1,000,000,000. And even the United States, notwithstanding its favorable location and its lack of involvement, appropriated during the last Congress by far the most enormous sums America has ever voted for such purposes in times of peace. If this be true of countries which can best stand the strain, what shall not be said of the crippling effects of the comparatively greater burdens assumed by so many of the smaller countries? It is well that we do not let fade from memory the terrible costs of the World War—10,000,000 men dead or maimed, miles of crosses in hundreds of cemeteries, not to mention millions who died of starvation in the pathway of the war, and other millions who have grown up stunted in body and mind. The price paid by our own country, notwithstanding its late entry into the war, was 170,000 killed, nearly half a million on pension rolls, and, according to economists, approximately forty billion dollars lost due to factors and causes related to the war.

In view of facts like these, which could be greatly multiplied, can we wonder that the great depression continues, and, what is more significant, that it is literally world wide? All the peoples are bearing impossible burdens. Taking the world view, not simply tens of millions, but hundreds of millions, are living below the ordinary subsistence level. Multitudes in

Asia, Africa, and parts of the West lie down at night without having had sufficient food to satisfy the normal cravings of hunger.

The effect of prevailing world conditions on character are even more startling. On every hand are to be observed evidences of the relaxing of ancient and honored traditions, and also of social sanctions which have held whole peoples for centuries. We have become all too familiar in recent years with the violation or dishonoring of treaties and agreements solemnly entered into between nations, and with the breakdown of law and order. In a word, there has been marked disintegration of moral ideals and authority. The human race has slipped down to a lower level.

It is hard to realize that in not a few quarters peaceful change is evidently not deemed practicable, or even desired. In some of these countries sheer brute force is in the ascendant. Unless the moral aspect of international relations is recognized, and unless there exists the will to follow, what hope is there of achieving genuine unity and good will? In this connection think of the body blows dealt within the last few years to that most beneficent of all human institutions, launched with such high promise only two decades ago, the League of Nations—first was on the continent of Asia in the case of Manchuria; then in South America in connection with the Chaco wars; then in Africa in the Abyssinian so-called incident which has not ceased to trouble the conscience of Christendom; still later in Europe in the Spanish convulsion, followed in rapid succession by the tragedies of Austria, the Czech nationality, little Memel, Slovakia, Poland, and the end is not in sight. As one has pointed out, while the representatives of over fifty Governments were seriously talking internationalism at Geneva, back at home they were mostly thinking and acting undiluted nationalism in their legislative bodies and in the ordering of their

economic life and political relationships. I am reminded of a conversation with the Archbishop of Canterbury during the Abyssinian war. He remarked with reference to that tragedy, "We are humiliated," and then added, "It is the humiliation of impotence. We have recently held our plebiscite in Great Britain in which millions of men and women declared themselves against war as a means of settling difficulties, and yet here we see a highly militarized and so-called Christian nation before our eyes crushing an ancient, innocent, simple, tribal nationality."

It would seem that the best word with which to characterize the international situation from a political point of view is the word anarchy. Here we have over fifty independent nations, autonomous nations, sovereign nations, no one of them acknowledging any authority over it, nor bound by mutual obligations, and all of them, some in wise ways and some in dangerous ways, feeding the spirit of extreme nationalism. Imagine such a state of affairs in the American Republic, the Dominion of Canada, or the British Commonwealth of Nations.

The world is in the midst of great economic and social upheaval, in some cases revolutionary in character. The period is marked by both disintegrating and evolutionary change in all lands in that which pertains to security, home life, development of personality, constructive use of leisure, the treatment of dependent, defective, and delinquent classes, and human fellowships and relationships.

Among grounds for anxiety and alarm is the unmistakable curtailment of religious liberty and fresh manifestations of religious persecution. This is particularly true of certain lands where there is insistence on the absolute supremacy of the State, at times enforced under severe military pressure. This was well characterized at the recent Madras Conference as an aggressive and fiercely self-asserting nationalism calling for

men's absolute allegiance, proclaiming the nation the sole legitimate object of supreme loyalty, and challenging the supremacy of any other loyalty, including loyalty to God and His will. Of this we find illustrations on different continents, for example, in the case of Asia in Japan, Korea, and Manchuria; in the case of Africa in Abyssinia and certain other areas; in such lands of Europe as Germany and certain other countries where the Jews are persecuted. It is indeed a time of grave crisis for the universal Church. Apparently it is going to be necessary to fight the battle of religious liberty over again. Moreover, when has there been a time when so many sinister forces were contesting the progress of the Christian religion? On every hand have arisen powerful anti-religious movements under able leadership. One has characterized the present as an era of god makers. Certain rival challenges to the allegiance of men are being presented across the breadth of the world. The outward confusion of man's life reflects and is reflected in the confusion of men's minds and hearts.

The solemn fact is that in the West as well as in the East, that is, in so-called Christendom as well as in the so-called non-Christian lands, the Christian message and the Christian messengers confront a non-Christian world. Today, as with the early Christian Church, there is severe tension between the true Christians and the world. The larger discovery of the mind of Christ has served to accentuate or deepen the tension. Christ is judging our attitudes and practices in every relationship—social, economic, cultural, national, international, interracial, religious. It is not surprising that the Church of Christ should be profoundly affected by the situation. The following diagnosis by the Madras Conference is a sound one, "Many have lost all faith. Not only their faith in the gods of their fathers, but faith in all they had believed most certain and important—in reason, in honor, in decency, in the possibility of

peace, and the power of right. They are overwhelmed by a sense of utter impotence and despair. Others, though bitterly disillusioned, still seek to rest their confidence in science and man's power to redeem himself, yet secretly they feel that confidence is vain. They long for a faith that can bring a surer hope to their lives and to their civilization."

It must be admitted that facts and considerations set forth in this characterization of the new and still markedly changing world situation constitute a black background. It is this background only which many see and this accounts for not a little of the prevalent pessimism and defeatism. But against this black background may be seen that which affords ground for hope.

II

Favorable Changes

One of the most reassuring facts is the openness of the world to the Christ of the Gospels and the gospel of Christ. In this respect there has been nothing like it in the annals of the Christian faith. There have been times when in certain parts of the world the doors were as wide open to the friendly and constructive proclamation of the Christian faith as they are today; but never has there been a time when simultaneously in so many parts of the world, on literally every continent, there was such abounding access for the Christlike Christian and his marvelous message. Even in lands that are nominally, and, as it would seem, actually closed to organized Christianity there are unbelievable opportunities to live the Christlike life and to convey its secret. The announced opposition of the powers that be to the spread of the Christian faith and the apparently impossible restrictions are proving, as ever, that man's extremity is God's opportunity. The difficulties and the adversaries in the path are in a very true sense our salvation. They call forth

the sacrificial strain. They throw us back on the superhuman and make possible the fresh and indubitable evidences that Christ not only was but is, and that He breaks out in and through men in this day as in other days and accomplishes His wonder works. The fact that here and there certain doors seem at first to be closed or closing, constitutes an added challenge. The days of the Christian pioneer and of the Christian martyr are not over, nor the days of inevitable triumph which follow in their train.

In this time of unexampled change, the non-Christian religions are likewise experiencing change. It is impressive to study the influence which Christianity has had upon them in awakening them, in calling out their hidden powers, in purifying and enlarging their conceptions of God and of human destiny, in the transformation of ethical ideals and practices, in development of a sense of social responsibility, in the improvement of techniques or methods. The great multiplication of contacts between leaders of the Christian movement and those of other faiths has opened up wonderful vistas of opportunity to exhibit and propagate the Christian faith. There are also striking evidences in the homes of the non-Christian religions of disintegration under the pressure of modern life, and of the scientific knowledge and method as well as through the impact of Christian truth and life. Almost anything is possible in the period right before us if the Christian forces give themselves to the larger evangelism.

It is my conviction that taking the world as a whole the present is a time of rising tide of religious interest and concern. This is particularly noticeable in case of the Christian religion. One proof of this is the growing spirit of inquiry concerning religious matters. In all my travels I have never known a time characterized by so much and such intelligent inquiry. On every hand one is pressed with questions relating

to life and destiny, to religion, ethics and social obligation, also penetrating questions bearing on rival claims to the allegiance of men, which claims at times involve lower loyalties. It is significant that so many questions relate to Jesus Christ—His nature, His work, and His requirements.

Another evidence of religious interest and concern is the multiplication of open forums, study classes, discussion clubs, and all kinds of groups of serious-minded people for the consideration of religious and ethical problems, and the fact that so many of these are chiefly concerned with Christian principles and programs. While increased individual inquiry is a matter of encouragement, is it not more significant that men and women are so much interested that they want to come together to share with one another in the deepest things of life, to supplement one another, to stimulate one another, to enrich and strengthen one another?

Another impressive fact is that of the expectations which one finds entertained not only by discerning leaders but also among the masses—expectations that we are on the threshold of a future that will far transcend in religious and social progress and significance what lies behind us. I do not trace this to a sinister source. May it not be that a loving heavenly Father is brooding over His great human family and evoking in their minds and hearts aspirations, longings, ambitions, and purposes for something freer, fairer, nobler than mankind has yet experienced?

We may find in the bookshops yet further convincing proof of a marked development in recent years of real interest in religion. It is my custom while on my tours to frequent the bookshops. If I do not know the language of the country, I take with me reliable interpreters and talk with salesmen and with those most familiar with the published lists. I have been deeply impressed with the great increase in the number of

large and important volumes dealing with religious subjects and even more with the growing list of brochures and pamphlets of moderate price, such as the yen and ten sen publications in Japan. This surely is not an indication of a waning tide of religious interest.

An even more telling evidence is the greater volume of criticism in the religious field. Much of this is well-directed criticism and is commanding increased attention. I always prefer in coming into a country to find men lined up as it were against the Christian religion rather than to find them indifferent, apathetic, and unresponsive. Why? Because I have so much confidence in the general sincerity of men that if, in addition to their sincerity, I find they are enough in earnest to criticize, my heart beats high with hope because I know Whom I have believed, and know full well that His truth will prevail.

But unquestionably the strongest and most convincing argument in support of the contention that it is a time of rising spiritual tide is the fact of the Christward movement in different parts of the world. In not a few places that movement is increasing not only in volume but in momentum. If John Mackay, Bishop Miller, Dr. Howard, and Navarro Monzo, possibly the four best-informed men on the position and outlook of pure Christianity in Latin America, were to testify, they would tell us many facts showing growing religious interest among the intelligentsia and especially the larger place won by Christ in the intellectual and spiritual confidence of the people. This is in striking contrast with what I found on my visits to Latin-American countries over thirty years ago, or at the time of the Panama Congress of Christian Workers.

On the continent of Europe, contrary to popular impression, the signs continue to multiply of genuine interest and intense concern in all that pertains to the central positions of the Christian faith. The experiences of Hanns Lilje, the leader of the

German Christian Student Movement in the German universities and among German youth in general; of Dr. Boegner, Professor Philip and Miss Bidgrain among the students in France; of Dr. Visser 't Hooft, the General Secretary of the World's Student Christian Federation, in his evangelistic and apologetic work among students in all parts of Europe; of Conrad Hoffmann of the International Committee on the Christian Approach to the Jews, in his meetings and other contacts with Jewish students and rabbis in Central and Southeastern Europe, and the Near East, as well as in Britain and America; all these and the experience of many another Christian leader confirm this opinion. The results of the activities of the Oxford Groups in Norway, Denmark, Holland, and Switzerland during recent years point in the same direction. Moreover, the extensive and prolonged discussions of the Barthian theology in countless pulpits, lecture halls, and periodicals throughout the Continent, the British Isles, and other parts of the world have had a very direct bearing on the work of evangelism. Add the great Preaching Mission in America, during the last two or three years, the Mission of Christian Witness by the deputation of Indian Christians in the British Isles, the burning appeals of Kagawa in the United States, Canada, Australia, and New Zealand, not to mention the University Evangelistic Missions in Britain—and it may be questioned whether in the lifetime of men now living there has been a time in these English-speaking countries when there were so many fruitful initiatives in the realm of individual and social evangelism.

But far more extensive, powerful, and telling have been the evangelistic efforts put forth in recent years in the Orient. We think at once of the Five-Year Movement in China in which most of the Churches united in a nation-wide evangelistic effort. Their watchword and prayer was "Revive Thy work,

beginning with me." The planks of their platform included such vital points as family religion, religious education, direct mass evangelism, fostering sacrificial self-support, the liberating of latent lay forces, and the spreading of a network of prayer. It is a striking fact that this life-giving campaign went forward in the midst of the impossible conditions of civil war, international strife, famine, and flood. At the end of the five years originally planned, the National Christian Council voted unanimously to carry on for a second five years. During the period of this comprehensive effort there has also been conducted during successive years a remarkable Youth and Religion Movement, the first year under the leadership of Sherwood Eddy and later by teams of distinguished Chinese Christian professors. These campaigns, together with those of the recent months in the midst of war conditions, constitute one of the most thorough, extensive, and fruitful evangelistic undertakings in the history of student evangelism.

Quite as significant as the religious awakenings in China have been the recent developments in the field of evangelism in Japan. The most conspicuous has been the Kingdom of God Movement under the inspiring leadership of the Christian social reformer and flaming evangelist, Dr. Kagawa. Under his initiative and the immediate supervision of the National Christian Council this movement began with a three-year program and has subsequently been extended, first for two years, and then successively for two or three year periods. It has commanded increasingly the confidence and following of virtually all the Protestant bodies in Japan and of the Russian Orthodox Mission and has gone from strength to strength. It has afforded the most telling example in modern times of comprehensive evangelism, as the following aspects will indicate: Literally it has been nation-wide in objective and scope; that is, it has addressed itself to the whole field. It has sought to

combine in its efforts the whole Church and in large measure it has succeeded. It has presented with power the whole gospel, individual and social. It has operated on all fronts—spiritual, social, economic, intellectual. It has recognized faithfully and been dominated by the superhuman. Its preparatory processes and its work of conservation have been unusually thorough. Notwithstanding weaknesses and shortcomings in some directions, the results in the main have been notable. The whole experience abounds in valuable lessons and stimulus for Christian workers of other fields, both in the Orient and in the Occident.

The great and difficult field of India has likewise witnessed signs and wonders in the field of evangelism. The most signal and instructive experiences have been in connection with the so-called mass movements. This remarkable effort, largely on behalf of the depressed classes, or outcastes, or untouchables, or unapproachables (as variously styled), has gathered momentum from decade to decade. Breaking out in the early years of its development in but two or three parts of India, it has in recent years developed in nearly all parts of India. The manifestations have been varied and, as a rule, bear the marks of the work of the Spirit of God. The American Methodists both in the early and subsequent stages have had a very large part in this wonderful movement. Their largest Church outside the United States, numbering over 500,000 and drawn almost entirely from the outcastes, is the one in India. The English Methodists have also conducted a remarkable work among these lowest depths of society. It is estimated that nine-tenths of the Protestant church members in India are the product of the Mass Movement. The Movement has not been without its serious shortcomings, due in almost every case to inadequate supervision. It is attended with very real perils. These are recognized by the leaders, and under

the guidance of the National Christian Council a policy has been wrought out which bids fair to meet these perils and to carry this Movement to far greater lengths of solid achievement. One of the greatest results of the Mass Movement has been its influence on the castes, many thousands of members of different castes having been led by the changed lives of the outcastes to become inquirers and to press on to baptism. In considering the subject of evangelism in India the encouraging and fruitful efforts on behalf of the intelligentsia under the influence of Stanley Jones in his public meetings and round-table approaches, and of the Christian Student Movement, and of many individual educational missionaries, should not be overlooked.

Attention should also be called to the marvelous achievements of evangelistic missions in various parts of Bantu Africa, in the islands of the Pacific, notably the Philippines and the Dutch Indies, in such Asiatic fields as Korea, Siam, and Burma, also the hopeful beginnings in certain Moslem fields, especially Iran.

So I come back to the contention that the present is a time of rising tide of religious interest and concern. In this respect, taking the world as a whole, there has been nothing comparable to it in the annals of the world mission of Christianity. It leads me to emphasize three points:

First, we should remind ourselves when we use the illustration of rising tide that literally the tide is a world phenomenon. What is transpiring in one part of the world directly and indirectly affects the other parts of the world. Awareness of this fact on the part of discerning Christian leaders makes possible entering into a wonderful heritage of experience and faith.

Secondly, it is always wise to take advantage of a rising tide. We can do more then in a relatively short time than in long,

weary, waiting periods when the tide is slowly ebbing away. I have often thought that if the Christians of the West, in the late eighties of the last century, had heeded the reports and appeals of the missionaries of Japan, that country today might be a Christian country. Or, if we of America and Britain, in the fifties of the last century, had taken Alexander Duff at his word in connection with his deputation addresses on both sides of the Atlantic when at home on furlough, the Christian history of Hindustan might have been markedly different.

Thirdly, a rising tide may be dangerous. While visiting St. John, New Brunswick, at the head of the Bay of Fundy, I was reminded that the tide rises higher there than in any other part of the world—the difference between the tide at its lowest and at its highest being seventy feet. When a mariner was asked whether it was not difficult to negotiate the harbor at high tide, he replied, "It is not only difficult but dangerous. We have to have wise pilots." So it is with reference to the rising spiritual tide which we have been considering. If ever we have needed wise pilots that time is now. Who are the pilots? The ministers, editors, teachers, influential laymen, the fathers, the mothers, the older brothers, and older sisters. What characterizes the wise pilot? He must know the port. It is to be feared that this is taken too much for granted. How many Christians in positions of influence undoubtedly do not know the port, if we may judge by their spoken or written deliverances? It involves likewise knowledge of the course, and this means very full and accurate knowledge of hidden rocks and shoals, of shifting sands and cross currents. In this time of subtle rival challenges to the allegiance of youth and of many conflicting loyalties, this point takes on added significance. The pilot for these days above all days must know the hour. He must indeed have understanding of the time. Above all,

he must know the North Star—Jesus Christ, the Great Pilot, "the same yesterday, today, yea and forever."

One of the most remarkable and reassuring facts in the life of the world in recent years has been the rapid development of the ecumenical movement—the drawing together in fellowship, in understanding, and in common action of the Christians of different names. It is highly significant that this manifestation of growing world-wide unity comes at a time of startling exhibition of divisive forces. Among the Christians of the world during the last three years, we have seen something wonderful take place, the like of which has not been achieved by any other body or interest of human society, namely, a series of four great universal or ecumenical conferences mentioned in the closing chapter. These notable gatherings were all world-wide in scope, there being represented in none of them less than fifty, and in two of them seventy or more, countries. In each one there were members of one hundred or more separate Christian communions. These truly universal assemblies were planned without collusion. It is all the more wonderful that it can be said of them that they arrived at a common mind. This does look as though in this age of divisiveness and disintegration the Christian Church, the Body of Christ, and it only, is the force that can hold the world together.

These significant developments, favorable and unfavorable, across the breadth of the world, are most revealing.

They reveal that the world mission of Christianity has not come to an end, but rather that it has entered upon a new era of limitless possibilities.

They reveal that the great world crisis now upon us which has precipitated such conditions as are here set forth is indeed a matter of major concern to all Christian forces, and that their moral judgment is becoming more and more clear and united.

They reveal that the all-embracing Church of Christ is called upon to wrestle with issues of vaster scope, greater complexity, greater difficulty and greater urgency than ever before.

They reveal that we are living at a time of powerful creative forces. "According to His promise we look for new heavens and a new earth wherein dwelleth righteousness."

The confluence of the three great vital streams of American Methodism has come at a time of times—a time which may best be characterized in the words of St. Peter as a "Day of God." May we members of the united Church, one and all, in this the day of His judgment, and also the day of His mercy and power, place ourselves and all our resources at His disposal, to be dominated by Him, and to fulfil His will. At this moment when the world is overshadowed with a great fear, we Methodists, in common with believing Christians everywhere, must remember that we are called to a great hope and a great confidence. "In the world you shall have tribulation; but be of good cheer; I have overcome the world."

CHAPTER II

THE MISSIONARY ESTABLISHMENT OF AMERICAN UNITED METHODISM

Before attempting to characterize the missionary establishment resulting from the uniting of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, it is necessary to have before us as background and foundation the essential statistical facts regarding these three denominations and their principal missionary agencies. To this end in Part One of this chapter are set forth eight statistical tables:

I. "The Three Churches' General Statistical Showing," prepared by Thomas P. Potter, Editor of the General Minutes of the Methodist Episcopal Church; and the next six prepared by Charles H. Fahs, Curator of the Missionary Research Library, entitled:
II. "The Home Missionary Staffs."
III. "The Foreign Missionary Staffs.
IV. "Constituencies of the Three Methodisms Outside the United States."
V. "Current Appropriations of the Uniting Mission Agencies."
VI. "Permanent Funds of the Uniting Mission Agencies."
VII. "Annuity Funds of the Uniting Mission Agencies."
VIII. "Mission Property Values Outside the United States," prepared by Thomas P. Potter.

The high competency of both of these workers will be recognized. Three of these tables with comments, namely, numbers I, III, and IV appeared first in the *Christian Advocate* prior to

the Kansas City Uniting Conference and are reproduced here with the kind permission of the editor.

PART ONE

I. The Three Churches' General Statistical Showing

The figures given below are taken from the General Minutes of the Methodist Episcopal and the Methodist Episcopal, South, and from the Annual Conference Minutes of the Methodist Protestant Churches. They include the work in the mission fields.

The work in 46,255 congregations in 25,197 charges together with district and special appointments, was cared for by 21,687 ministers and a number of supply pastors. There are 5,791 retired ministers. During the year 309,949 children and adults were baptized—an increase of 57,063; 315,653 new members were received—an increase of 53,139; full members recorded were 7,856,060—an increase of 126,269; 46,369 Sunday schools with an enrollment of 5,926,155—an increase of 115 schools and 81,499 enrolled; and 869,193 enrolled in young people's societies —a gain of 1,300.

The number of charges reported, 25,197—an increase of 465; and of congregations, 46,255—an increase of 770. The 45,-432 churches, 22,898 parsonages, with other local properties, shows a net reported value of $656,474,867—an increase of $4,-254,030.

Ministerial support reported, $36,980,500—an increase of $1,135,914; paid for building and on debt, $14,583,166—an increase of $1,141,309; current expenses, $16,705,339—an increase of $644,339; general work, $1,317,911—a decrease of $141,976; and benevolences, $10,957,081—an increase of $781,-014, or a total of cash reported, $80,543,997—an increase of $3,560,600. The per capita payment is $10.25 per member—an increase of 29 cents per member over the payment of $9.96 in 1937.

Resources	Methodist Episcopal	Methodist Episcopal, South	Methodist Protestant	Totals
MEMBERSHIPS—				
Adults and Children Baptized	202,378	98,893	8,678	309,949
New Members Received	186,953	116,476	12,224	315,653
Full Members	4,747,792	2,911,283	196,985	7,856,060
Preparatory Members on Roll	400,793	No Report	355	401,148
Number of Sunday Schools	29,166	15,418	1,785	46,369
Total Enrollment	3,766,901	1,978,576	180,678	5,926,155
Members of Young People's Societies	529,401	313,353	26,439	869,193
Effective Ministers	13,952	6,520	1,215	21,687
Retired Ministers	4,240	1,389	162	5,791
Local Preachers	11,799	3,909	261	15,969
Number of Charges	17,190	6,638	1,369	25,197
Number of Congregations	27,054	17,136	2,065	46,255
PROPERTY—				
Number of Churches	26,898	16,441	2,093	45,432
Number of Parsonages	15,602	6,555	741	22,898
Net Value of Property	$454,119,858	$183,385,710	$18,969,299	$656,474,867
FINANCES—				
Ministerial Support	$ 25,414,210	$ 10,621,352	$ 944,938	$ 36,980,500
Paid for Buildings and on Debt	14,059,888	No Report	523,278	14,583,166
Current Expenses	16,085,043	No Report	620,296	16,705,339
General Work	46,352	1,137,521	134,038	1,317,911
Benevolences	8,157,104	2,654,743	145,234	10,957,081
Total Cash Reported	$ 63,762,597	$ 14,413,616	$ 2,367,784	$ 80,543,997
Per capita	.....	.....	.....	$ 10.25

II. The Home Missionary Staffs

Home Missionaries, Including Deaconesses, Supported Entirely or in Part through the Uniting Agencies

Board of Home Missions and Church Extension, Methodist Episcopal Church	2,550
Woman's Home Missionary Society, Methodist Episcopal Church	890
Board of Missions, Methodist Episcopal Church, South, General Section	234
Annual Conference Boards of Missions, auxiliary to the Board of Missions, Methodist Episcopal Church, South	1,737
Woman's Missionary Council, Board of Missions, Methodist Episcopal Church, South (Woman's Section of Board)	166
Board of Missions, Methodist Protestant Church	15
Total	5,592

III. The Foreign Missionary Staffs

The accompanying statistics represent geographical areas rather than Conferences, although in some cases Conference boundaries coincide with those of the geographical units named.

In the Methodist Episcopal Church, The Woman's Foreign Missionary Society is organized quite separately from the Board of Foreign Missions. In the foreign activities of the Methodist Episcopal Church, South, the general work of the Board of Missions is supported by the whole Church, and mainly through the benevolent collections in the congregations; while the women's work, supported through the Woman's Missionary Societies, and administered by women secretaries and a woman treasurer, is nevertheless an integral part of the Board of Missions.

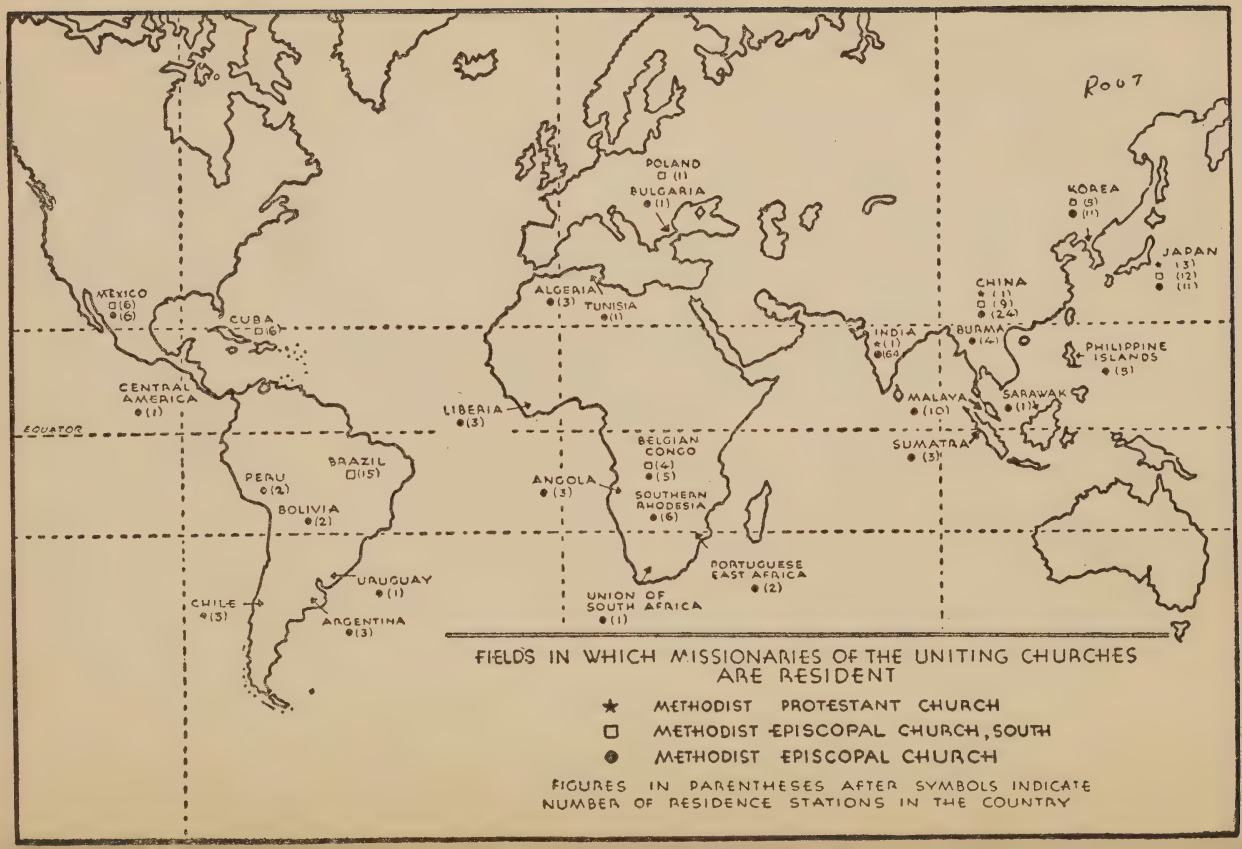
In the following tables only the missionaries supported by the general mission funds of the Board of Missions are credited to that board, while the women missionaries supported through the Woman's Missionary Council are credited to that Council, although these women missionaries have the status of missionaries of the board.

Number of Foreign Missionaries of the Three Methodisms

	Totals by Sending Agencies	Included in the Foregoing Totals		
		Men	Wives	Single Women or Widows
ASIA (With Outlying Islands)				
JAPAN—121				
ME-BFM	21	11	10	.....
ME-WFMS	30	.....	.....	30
MES-BM	39	20	19	.....
MES-WMC	26	.....	.....	26
MP-BM	5	1	1	3
KOREA—124				
ME-BFM	24	12	12	.....
ME-WFMS	39	.....	.....	39
MES-BM	29	15	14	.....
MES-WMC	32	.....	.....	32
CHINA—357				
ME-BFM	127	57	57	13
ME-WFMS	138	.....	.....	138
MES-BM	42	22	20	.....
MES-WMC	45	.....	.....	45
MP-BM	5	3	2	.....
PHILIPPINE ISLANDS—26				
ME-BFM	11	5	5	1
ME-WFMS	15	.....	.....	15
BRITISH MALAYA—64				
ME-BFM	43	21	18	4
ME-WFMS	21	.....	.....	21
SARAWAK—2				
ME-BFM	2	1	1	.....
SUMATRA—15				
ME-BFM	12	6	6	.....
ME-WFMS	3	.....	.....	3
BURMA—25				
ME-BFM	16	8	8	.....
ME-WFMS	9	.....	.....	9
INDIA—331				
ME-BFM	150	76	69	5
ME-WFMS	180	.....	.....	180
MP-BM	4	1	1	2
AFRICA				
ALGERIA—17				
ME-BFM	6	3	3	.....
ME-WFMS	11	.....	.....	11
TUNICIA—1				
ME-BFM	1	.....	.....	1
LIBERIA—12				
ME-BFM	12	6	6	.....
ANGOLA—15				
ME-BFM	10	4	4	2
ME-WFMS	5	.....	.....	5
BELGIAN CONGO—56				
ME-BFM	15	7	6	2
MES-BM	27	14	13	.....
MES-WMC	14	.....	.....	14
SOUTHERN RHODESIA—32				
ME-BFM	20	9	8	3
ME-WFMS	12	.....	.....	12
UNION OF SOUTH AFRICA—2				
ME-BFM	2	1	1	.....
PORTUGUESE E. AFRICA—17				
ME-BFM	11	5	4	2
ME-WFMS	6	.....	.....	6
LATIN AMERICA				
CUBA—34				
MES-BM	17	9	8	.....
MES-WMC	17	.....	.....	17
MEXICO—36				
ME-BFM	2	1	1	.....
ME-WFMS	13	.....	.....	13
MES-BM	4	2	2	.....
MES-WMC	17	.....	.....	17
CENTRAL AMERICA—4				
ME-BFM	4	1	1	2
BRAZIL—68				
MES-BM	40	20	20	.....
MES-WMC	28	.....	.....	28
URUGUAY—9				
ME-BFM	4	2	2	.....
ME-WFMS	5	.....	.....	5
ARGENTINA—17				
ME-BFM	14	7	7	.....
ME-WFMS	3	.....	.....	3
CHILE—15				
ME-BFM	15	5	5	5
BOLIVIA—24				
ME-BFM	24	10	7	7
PERU—18				
ME-BFM	14	5	5	4
ME-WFMS	4	.....	.....	4
EUROPE				
BULGARIA—3				
ME-WFMS	3	.....	.....	3
ITALY—1				
ME-WFMS	1	.....	.....	1
POLAND—8				
MES-BM	6	3	3	.....
MES-WMC	2	.....	.....	2

ASIA	1,068
AFRICA	152
LATIN AMERICA	225
EUROPE	12
Grand Total	1,457

—The *Christian Advocate*, May 19, 1938.


Rout
POLAND
□ (1)
BULGARIA
● (1)
KOREA
□ (5)
● (11)
JAPAN
● (3)
□ (12)
● (11)
CHINA
● (1)
□ (9)
● (24)
MEXICO
□ (6)
● (6)
CUBA
□ (6)
ALGERIA
● (3)
TUNISIA
● (1)
INDIA
● (1)
● 164
BURMA
● (4)
PHILIPPINE ISLANDS
● (5)
CENTRAL AMERICA
● (1)
LIBERIA
● (3)
MALAYA
● (10)
SARAWAK
● (1)
EQUATOR
BELGIAN CONGO
□ (4)
● (5)
SUMATRA
● (3)
BRAZIL
□ (15)
PERU
● (2)
ANGOLA
● (3)
SOUTHERN RHODESIA
● (6)
BOLIVIA
● (2)
PORTUGUESE EAST AFRICA
● (2)
URUGUAY
● (1)
CHILE
● (3)
UNION OF SOUTH AFRICA
● (1)
ARGENTINA
● (3)
FIELDS IN WHICH MISSIONARIES OF THE UNITING CHURCHES ARE RESIDENT
★ METHODIST PROTESTANT CHURCH
□ METHODIST EPISCOPAL CHURCH, SOUTH
● METHODIST EPISCOPAL CHURCH
FIGURES IN PARENTHESES AFTER SYMBOLS INDICATE NUMBER OF RESIDENCE STATIONS IN THE COUNTRY

To find the total missionaries of that board for any area, therefore, the number credited to the board and the number credited to the Woman's Missionary Council should be added together. In the Methodist Protestant Church, women's work for missions is completely integrated with that of the Board of Missions.

The initials used herewith are as follows:

ME-BFM: Board of Foreign Missions of the Methodist Episcopal Church.

ME-WFMS: Woman's Foreign Missionary Society, Methodist Episcopal Church.

MES-BM: Board of Missions of the Methodist Episcopal Church, South.

MES-WMC: Woman's Missionary Council of the Board of Missions of the Methodist Episcopal Church, South. (Woman's Section of Board.)

MP-BM: Board of Missions of the Methodist Protestant Church.

The figure immediately following the name of each country is the total number of missionaries at work in that country. The table, as it appeared in *The Christian Advocate* for May 19, 1938, has been corrected in one particular. As here printed Manchuria has been omitted, as no Methodist missionaries are now resident there, and the total for Asia and the grand total have been adjusted accordingly.

Because of space limitations no effort was made to indicate on the map the location of stations, or even the boundary lines of countries. Anyone with a geography or atlas (published since 1918), will be able to find indications of the national boundaries. Stations, however, in many cases would be difficult or even impossible to locate, because many of these stations do not appear on ordinary small-scale maps.

In view of the fact that for each of the uniting Churches the unit for recording of the work is the Annual Conference, and the Conference being in some cases less in area than a country, in some cases greater, and in view of the further fact that in countries where more than one of the Churches is at work the recording of work by Conferences would be confusing, it is clear that geographical units as such must provide the basis for exhibiting the strength and spread of the foreign work of the uniting Churches.

In preparing the map this principle was followed fairly consistently. Certain variants should be named. Malaya is not the name of a country but a general region where the Malays live. The Methodist Episcopal work in the Malaya Conference is found in the Malay Peninsula and in adjacent islands, also in Sarawak, which is a British dependency lying on the north side of the great island of Borneo. On the map Sarawak is named separately from the remainder of the Conference territory.

Central America also is a region rather than a country. The Methodist work is in Costa Rica and in Panama. On the other hand, Burma, formerly regarded as part of India, has recently been made a distinct unit of the British Commonwealth, and its separate map designation accords with its new status.

Certain apparent failures to note the presence of residence stations should be explained. Thus, the Board of Foreign Missions of the Methodist Episcopal Church has a family in Soerabaia, Java, on loan to a Dutch mission which provides the support. Again, the Woman's Foreign Missionary Society has one of its missionaries in Italy providing oversight for important property interests not yet disposed of. For the purposes of the map neither the family in Java nor the woman in Italy is regarded as occupying a Methodist mission station.

The European countries are difficult to classify with respect to mission status. Only in Bulgaria and in Poland are there foreign missionaries at work who are commissioned as such by one or another of the uniting Churches.

The Methodists of certain of these European countries are completely self-supporting in their Church life and work, or are practically so, and, indeed, a number of Methodist Episcopal foreign missionaries who are now active have gone to their fields directly from Scandinavia and have their support from their home countries.

Most of the Methodist groups in Europe are moving toward complete self-support. In the case of Denmark, Germany, and Sweden the process is quite far advanced, while Norway has reached a status of complete economic independence of American contributions. Administrative convenience makes the mission agencies of the Methodist Episcopal and the Methodist Episcopal, South, Churches the appropriate almoners of such sustentation funds as are provided from this country.

These European countries being outside the United States and most of them being recipients of some measure of mission aid from this country, provide the occasion for their being listed as foreign fields.

The information on which the map and the table showing missionary staff were based was obtained in March, 1938, direct from the mission agencies concerned.

IV. Constituencies of the Three Methodisms Outside the United States

Sources used for the table on Church constituencies were as follows: Methodist Episcopal Church—"Minutes of the Annual Conferences" ("General Minutes") for the Fall Conferences of 1936 and for the Spring Conferences of 1937, also, in a few instances, the Minutes of particular Conferences; Methodist Episcopal Church, South, "General Minutes and Year-

Constituencies of the Three Methodisms Outside the United States

	Ordained Ministers	Members	Probationers	Sunday Schools	Sunday School Enrollment
ASIA (With outlying islands)					
Japan					
Methodist Protestant. (Also see "Autonomous Methodist Churches" below, under "Japan.")	14	3,117	.....	26	1,777
Korea (See "Autonomous Methodist Churches" below, under "Korea.")					
Manchuria (See "Autonomous Methodist Churches" below, under "Korea.")					
China					
Methodist Episcopal	406	54,104	25,029	562	31,911
Methodist Episcopal, So.	72	13,649	.....	127	12,126
Methodist Protestant	16	2,409	.....	1	218
Philippine Islands					
Methodist Episcopal	79	49,541	32,769	406	29,859
Malaya					
Methodist Episcopal	45	7,362	2,707	125	8,178
Sarawak (Borneo)					
Methodist Episcopal	1	2,983	349	13	1,031
Sumatra					
Methodist Episcopal	10	1,632	175	22	947
Burma					
Methodist Episcopal	18	1,405	903	26	1,704
India					
Methodist Episcopal	322	98,566	221,308	2,929	96,830
Methodist Protestant[1]	.....	.....	.....	.....	.....
AFRICA					
Algeria					
Methodist Episcopal	6	284	75	21	956
Tunisia					
Methodist Episcopal	1	27	18	1	20
Liberia					
Methodist Episcopal	30	7,291	1,721	82	4,373
Belgian Congo					
Methodist Episcopal	6	4,568	2,629	75	3,147
Methodist Episcopal, So.	..	862	..	116	10,163
Angola					
Methodist Episcopal	22	4,492	2,609	74	9,901
Southern Rhodesia					
Methodist Episcopal	24	5,353	3,478	131	8,229
Portuguese E. Africa					
Methodist Episcopal	10	3,012	2,542	186	6,947
Union of South Africa					
Methodist Episcopal	5	711	305	2	72
LATIN AMERICA					
Cuba					
Methodist Episcopal, So.	24	5,782	.....	53	4,041
Mexico (See "Autonomous Churches" below, under "Mexico.")					
Central America					
Methodist Episcopal	3	245	264	7	735
Brazil					
Methodist Episcopal, So. (See "Autonomous Churches" below, under "Brazil.")					
Uruguay					
Methodist Episcopal	6	865	283	16	1,223
Argentina					
Methodist Episcopal	29	4,523	1,010	77	4,685
Chile					
Methodist Episcopal	21	2,855	2,132	75	5,921
Bolivia					
Methodist Episcopal	6	348	.	3	520
Peru					
Methodist Episcopal	7	519	342	18	1,111
EUROPE					
Austria					
Methodist Episcopal	5	662	210	11	360
Belgium					
Methodist Episcopal, So.	2	1,004		18	625
Bulgaria					
Methodist Episcopal	12	623	304	15	638
Czechoslovakia					
Methodist Episcopal, So.	20	2,503		46	1,257
Denmark					
Methodist Episcopal	24	3,190	260	46	3,075
Esthonia					
Methodist Episcopal	11	1,330	205	26	1,034
Finland					
Methodist Episcopal	27	2,748	565	194	3,441
Germany					
Methodist Episcopal	221	35,445	8,778	587	28,625
Hungary					
Methodist Episcopal	9	675	379	15	343
Italy					
Methodist Episcopal	33	2,404	234	32	1,192
Jugoslavia					
Methodist Episcopal	10	758	904	24	995
Latvia					
Methodist Episcopal	14	728	1,421	17	935
Lithuania					
Methodist Episcopal	6	267	129	7	497
Norway					
Methodist Episcopal	57	7,705	580	60	10,436
Poland					
Methodist Episcopal, So.		1,036	.	12	380
Sweden					
Methodist Episcopal	98	13,595	584	232	13,608
Switzerland					
Methodist Episcopal	73	11,947	985	266	18,890
Totals by Divisions					
Asia	983	234,768	283,240	4,237	184,584
Africa	104	26,600	13,377	688	43,811
Latin America	96	15,137	4,031	249	18,236
Europe	622	86,620	15,547	1,608	86,331
Grand Totals	1,805	363,125	316,195	6,782	332,965
The Autonomous Methodist Churches					
Japan Methodist Church	370	37,188	9,432	549	44,396
Korea Methodist Church[2]	220	18,475	7,122	210[4]	52,347
Methodist Ch. of Mexico	24	10,493	10,493	140	8,737
Methodist Ch. of Brazil	43	20,389		401	25,163
Totals for the Autonomous Methodist Churches	657	86,545	27,047	1,300	130,643

[1] Missionaries who are members of field conferences not included.

[2] The members of the Methodist Protestant Church in India are related to the Godavari Church Council of the United Church of Northern India. Separate statistics are unavailable.

[3] Includes Korean Methodists in Manchuria.

[4] Number of pastoral charges.

book for 1936-37," also the "Missionary Yearbook, 1937," of the Board of Missions; Methodist Protestant Church, recent numbers of the *Missionary Record* and other publications.

In Japan, Korea, Mexico, and Brazil there are autonomous Methodist Churches. Here is a brief history of each of them:

The Japan Methodist Church was formed in 1907 as a result of union of the Japanese Christians who up to that time had been members respectively of the Methodist Episcopal Church, the Methodist Episcopal Church, South, or the Methodist Church of Canada, the latter being one of the bodies which later became the United Church of Canada. The Japanese members of the Methodist Protestant Church did not enter the Japan Methodist Church.

The Korea Methodist Church was formed in 1930 out of the Korean constituencies of the Methodist Episcopal Church and the Methodist Episcopal Church, South. To this Korea Methodist Church are related the Korean Methodist groups in Manchuria.

ADDENDUM TO THE TABLE OF CONSTITUENCIES

No attempt has been made to secure statistics for the fields covering a period later than that of the sources used in the table on page 38. While this book was going through the press, however, the authorities of the Methodist Episcopal Church, South, submitted the following more recent figures for four of the fields of that Church. These figures are offered here as an addendum to the table but with this reminder of the later period covered by them.

BELGIAN CONGO, Methodist Episcopal, So.: Ordained ministers, 4; members, 4,888; probationers, 3,199; Sunday schools, 158; Sunday school enrolment, 8,842.

BELGIUM: Ordained ministers, 12; members, 1,018; Sunday schools, 49; Sunday school enrolment, 1,093.

Section formerly called CZECHOSLOVAKIA: (since Treaty of Munich) Ordained ministers, 16; members, 2,165; Sunday schools, 25; Sunday school enrolment, 862.

POLAND: Ordained ministers, 5; members, 1,126; Sunday schools, 14; Sunday school enrolment, 401.

The Methodist Church of Mexico was formed in 1930 of the Methodist congregations brought into existence through the mission work of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The Methodist Church of Brazil was formed in 1930, of the congregations then related to the Methodist Episcopal Church, South.

While the figures representing the constituencies of the autonomous Churches are offered separately, it must be remembered that the missionaries of the sending bodies are working in the closest possible relationship to these younger Churches, are serving these Churches in a multitude of helpful ways, and the sending Churches of the West are, and must continue to be, profoundly interested in both the welfare and the further development of these autonomous Churches. Sources for the statistics of these autonomous Churches were various.

V. Current Appropriations of the Uniting Mission Agencies

Foreign Missions

The fiscal year of the various societies do not coincide; but the full year or twelve months of the latest available annual reports of all the societies falls somewhere within the period 1938-1939.

Board of Foreign Missions, Methodist Episcopal Church	$1,425,006.00	
Woman's Foreign Missionary Society, Methodist Episcopal Church	1,295,327.00	
Board of Missions, Methodist Episcopal Church, South, General Section	609,286.37[1]	
Board of Missions, Methodist Episcopal Church, South, Woman's Section	603,641.93	
Board of Missions, Methodist Protestant Church	47,242.95	
		$3,980,504.25

Home Missions

Board of Home Missions and Church Extension, Methodist Episcopal Church	$ 953,024.00	

Woman's Home Missionary Society, Methodist Episcopal Church	$ 826,402.00
Board of Missions, Methodist Episcopal Church, South, General Section	401,138.78[1]
Board of Missions, Methodist Episcopal Church, South, Woman's Section	297,062.02
Board of Missions, Methodist Protestant Church	32,906.59
	$2,510,533.39
Grand Total for Foreign and Home Missions	$6,491,037.64

VI. Permanent Funds of the Uniting Mission Agencies

(Annuity Funds Not Included)

Board of Foreign Missions, Methodist Episcopal Church	$ 3,887,682.43
Woman's Foreign Missionary Society, Methodist Episcopal Church	661,371.07
Board of Home Missions and Church Extension, Methodist Episcopal Church	6,934,704.39
Woman's Home Missionary Society, Methodist Episcopal Church	1,203,647.56
Board of Missions, Methodist Episcopal Church, South, General Section	186,787.28
Board of Missions, Methodist Episcopal Church, South, Woman's Section	1,233,769.00
Board of Missions, Methodist Protestant Church	25,000.00
Total	$14,132,961.73

VII. Annuity Funds of the Uniting Mission Agencies

Board of Foreign Missions, Methodist Episcopal Church	$2,918,346.04
Woman's Foreign Missionary Society, Methodist Episcopal Church	961,929.94
Board of Home Missions and Church Extension, Methodist Episcopal Church	1,930,472.11
Woman's Home Missionary Society, Methodist Episcopal Church	989,177.42
Board of Missions, Methodist Episcopal Church, South, General Section	385,732.55
Board of Missions, Methodist Episcopal Church, South, Woman's Section	73,000.00
Board of Missions, Methodist Protestant Church	54,800.00
Total	$7,313,458.06

[1] Includes appropriate share of general appropriations for administration and cultivation.

VIII. Mission Property Values Outside the United States

Areas	Churches	Parsonages	Other Property Endowments, etc.	Total Value	Debts	Net Value
Africa	$ 350,314	$ 127,732	$ 325,288	$ 981,194	$ 5,968	$ 975,226
China	719,817	194,235	70,000	2,850,133	9,249	2,840,884
India	983,229	800,149	6,916,318	11,895 691	447,810	11,447,881
Japan	509,533	.....	.....	2,056,633	.....	2,056,633
Korea	.....	.....	.....	943,090	.....	943,090
Malaya and Philippine Is.	834,068	202,098	329,476	2,255,117	15,346	2,239,771
Latin America	1,630,159	217,835	130,998	2,667,243	42,490	2,624,753
Europe	10,441,612	1,312,619	993,769	13,493,174	5,165,430	8,327,744
Totals	$15,468,732	$ 2,854,668	$ 8,765,849	$37,142,275	$5,686,293	$31,455,982

Column 4 gives the sum of columns 1, 2, and 3, and, in the case of certain countries, includes also additional items due largely to the fact that the women's societies do not own churches and parsonages, and the further fact that the Methodist Episcopal Church, South, does not as a rule distribute its figures under the first three headings.

PART II

Interpretative Comments

The first impression received from the study of the foregoing tables is that of the extent of the missionary establishment of the three united Churches. Its geographical spread is truly remarkable. To begin with, the home mission agencies of the Church, it will be observed, touch every state in the continental United States, also Alaska, Hawaii, and Puerto Rico. The foreign mission outreach ministers to forty or more separate countries or areas on all of the continents—North America, South America, Europe, Asia, Africa, and parts of the Pacific Island world. The Church of Rome and the Anglican Communion are the only other Churches with such a widespread ministry. The study of the location and work of the home and foreign mission agencies of the three uniting communions reveals an almost negligible amount of unnecessary duplication; it does, however, indicate not a few fields where combination or closer co-operation in plan, organization, and action will prove advantageous.

The volume of the work of the three united bodies is likewise noteworthy. It constitutes the largest of the hundreds of Protestant mission boards of the world. The Church of England numbers more separate overhead agencies, but the total number of their missionary staff would not reach as large a figure as this new consolidation. It is a striking fact that the number of women missionaries exceeds that of the men. A special tribute should be paid to the women's societies of American Methodism. Whether we have in mind the extent and quality of their working forces, the volume of their sacrificial giving of money and of time, the marvelous social and religious transformations wrought through their ministry, or the original and creative character of their methods and propaganda, they have achieved remarkable results.

The extensive property interests and permanent funds built up and large sums secured for current budgets, speak volumes for the hold that the world mission has upon the giving constituency. The fact that their money comes so largely from a vast number of systematic and steady givers, also that the percentage of overhead in the raising of the funds is relatively so small, owing especially to the voluntary work of solicitation by the women, is significant.

This last statement suggests one of the main secrets of the proportionately larger results of the women's work, and that is that so much of their work of promotion, and, in some cases, of administration as well, is done as a voluntary or unpaid service by women of consecration and ability.

A critical study will show the work in certain fields, both on the home field and abroad, has been comparatively fruitless and is apparently at a standstill, but we should avoid passing hasty judgments. Some of the most important and most fruitful fields, for example, certain of the city mission areas of America, or parts of China, or almost any Moslem field for long periods

seemed sterile, but then patient, undiscourageable work finally brought great reward. There are times of falling tide as well as of rising tide. It often takes long, weary, waiting periods to acquire momentum, but when once acquired, almost anything becomes possible.

On the whole, the Methodist missionary enterprise of the united bodies shows evidences of the employment of a sound strategy. What is strategy? It is the science which enables a leader with relatively small resources to do what one cannot do even with larger resources but without this science. In this connection it is well to note that there are strategic nations —for example, Japan—which, if won for Christ, will facilitate reaching other nations. There are strategic places—for example, the great cities, such as Chentu, Manila, Rio de Janeiro—where, if Christianity is planted securely and ably led, will help enormously to influence the surrounding country. So there are also strategic classes—for example, the students who, if brought under the sway of the Lord Jesus Christ, advance by great strides the conquest of any field. Then there are, of course, strategic methods, a good example of which is the training of a resourceful ministry. Above all, there are strategic times—times which if improved often influence all subsequent history and achievement of our faith. We are living in one of those great moments now. We repeat that a penetrating study of the distribution of the forces and of the measures employed by the leaders of the Methodist forces affords encouraging examples of good strategy. It is to be feared, however, that in certain areas there has been a painful lack of strategy.

While it is a source of gratification that the leaders of Methodism have taken their founder literally and, as a result of regarding the world as their parish, have extended their missionary operations to all parts of the world, there are evidences

that the work in some areas is spread out altogether too thin. Expressed otherwise, the number of workers has been altogether too small for an effective occupation. This presents the age-long problem of the history of Christian missions—that of insuring a balanced program of an effective centralization, on the one hand, and, on the other hand, a wise diffusion. It is hard to specify any field where Methodism can withdraw without serious loss to the cause we have at heart, but, unless the forces can be augmented soon, such a course may become inevitable.

The Methodist mission work on the foreign field, in common with that of other leading denominations, indicates a shifting of the center of gravity from the Mission to the rising indigenous Church. In fact, Methodism has had a leading part in fostering this trend. As a result we find real autonomous indigenous Methodist Churches in lands like Japan, Korea, Mexico, and Brazil, and encouraging progress in the same direction in other fields. We speak more and more of our work not as a work *for* the nationals of a field but as a work *with* them. The terms home and foreign are coming to mean less and less.

A careful review of the entire world field affords convincing evidence that in nearly every country the relationships between the Methodist Church and the Government in the recent past have been satisfactory. When we recall that included in the countries of which this can be said have been Czechoslovakia, Poland, Germany, Mexico, Japan, Korea, and the Netherlands Indies, this is all the more significant. In some of the areas of Bantu Africa the situation is not so satisfactory. When it comes to the relationships between the Methodist Church and the other Protestant bodies, there is ground for the greatest encouragement. It would be difficult to mention another Church which is today, both at home and abroad, identified with more co-operative enterprises and movements. By this is meant

projects and organizations toward the budgets of which the Methodist boards or societies pay their share of the budget and in the conduct of which undertakings our workers participate.

An interpretative volume might be written telling of the evolution of the different aspects of the all-embracing missionary program and policy of Methodist missions. In respect to every department contributions of large and permanent value have been made. For example, in the realm of Christian higher education we think at once of Aoyama Gakuin and Kwansei Gakuin in Japan, of Ewha and Chosen Christian College in Korea, of the chain of Union and other Christian colleges in China, in Peking, Shanghai, Nanking, Chengtu, Soochow, and Foochow, in all of which the Methodists have been a formative factor, of Lucknow College for Women in India, and of the Christian colegios in Latin America. What a marvelous fruitage they have yielded! In the sphere of medical missions in the most needy parts of Asia and Africa this phase of the Methodist service has also been notable. The Methodist initiative and promotion in deaconess work has also been a record of which they may well be proud. American Methodists have also had an indispensable part in the production of Christian literature both at home and on the foreign field, and in the establishing and conducting of mission presses. In recent years they have made splendid advances in the rural reconstruction program, especially in South America and Africa. But taken year in and year out, throughout their whole missionary career, evangelism has been the most distinctive and most fruitful of all services. In this should be included their emphasis on religious education, on conferences for the deepening of the spiritual life, on retreats, on the Ashram, and on the promotion of prayer. One important illustration is that afforded by the production and rise of the prayer manual or cycle, *The*

Upper Room, it having achieved last year the phenomenal circulation of over a million copies.

In the aggregate our missionary agencies have sent forth literally thousands of representatives. They have accomplished a work which will never die. Many missionaries have achieved results of outstanding importance. For example, in grateful memory we recall among great pioneers Bishop William Taylor, Bishop Alpheus Waters Wilson, Dr. William Butler, Bishop Holland N. McTyeire, Bishop James M. Thoburn, the Lambuth family, and Dr. Fred C. Klein; among great missionary statesmen, Bishop Walter R. Lambuth, Bishop James W. Bashford, Dr. Hugh C. Tucker, Dr. John Franklin Goucher; among great women founders, Laura Askew Haygood, Isabella Thoburn, Belle Harris Bennett; among eminent saints, George Bowen of Bombay and Bishop William F. Oldham; among distinguished Christian nationals, Hon. Yun Chi-Ho of Korea, Lilavati Singh of India, Dr. Lucy Stone of China, Bishop Yoitsu Honda of Japan.

Back of the vast, varied and vital missionary enterprise is a truly great Church—great not only in numbers but also great in its traditions, great in its governing convictions, great in its objectives, great in its visible and latent resources, great in its expectations. God grant that there may be realized and manifested in its leadership and throughout its membership commensurate sacrificial devotion. "Devotion" to whom and to what? To the world-wide purposes of the Lord Jesus Christ. "Sacrificial" devotion, in what sense? In the sense that He lived a life of self-denial and triumphed by way of the Cross.

Instructive, valuable, and even indispensable as the statistical tables and concrete, factual statements are, they cannot convey the great moral and spiritual changes being wrought through the world-wide expansion of Methodism. However, we do know that as contacts multiply, through the increase in the

number of missionaries and then in the number of converts, it means the possibility, and, let us believe, in a multitude of cases the certainty, of opening just that many more channels through whom the Spirit of God breaks out with His life-giving, superhuman power. Herein we see the larger possibilities, in fact, the limitless possibilities of the union that Christ must have had in mind in praying "that they all may be one." Umphrey Lee has well said: "The modern world has no place for the Churches as Churches, but it has much use for Churches as bearers of a living faith." Therefore, if united Methodism is to meet the demands of the present and coming days, it will not be alone through increased numbers and perfected machinery, though both are needful, but through individual Methodists complying with the conditions on which depends the free, unhindered working of the Spirit of the Living God.

CHAPTER III

THE PERILS AND PROBLEMS OF UNIFICATION

"The morrow of victory is more perilous than its eve." This warning of the Italian patriot, Mazzini, may well be taken to heart by all who have been, or who are to be responsibly related to the great undertaking of weaving together the three bodies of American Methodists. The combining of forces makes possible, among other gains, the augmenting of power and the widening of opportunity and influence. But the creating and releasing of new energies is attended with difficulties and with dangers. Along with the reminder of Mazzini we should remember the exhortation of the great general, Moltke, "First ponder, then dare." As we stand on the threshold of the truly great, constructive work of giving effect to the agreement of uniting all our missionary agencies, reached with such a wonderful degree of unanimity at Kansas City, we should face quite frankly the difficulties and real perils that lie in our path. There is nothing to be gained by minimizing their existence or their gravity. By the exercise of foresight and forethought we may turn baffling problems and opposing factors into steps toward higher attainment and achievement.

Pride

Right at the outset let us guard against that subtle and deadly peril of pride—personal, denominational, spiritual. This is no straw man. The uniting of all our many missionary boards, societies, and auxiliary agencies will make the American Methodist missionary organization the largest, most widespread,

and, in some ways, the most potential of all of the three hundred and more Protestant mission societies. Instead of feeling exaltation, or in any sense counting ourselves as having attained, well may we humble ourselves before God, and pray very specially that we may be saved from sins of the tongue, from comparing ourselves among ourselves, and from glorying save in the Cross of our Lord Jesus Christ. Above all, let us day by day be solemnized by the reflection that increased numbers and resources involve increased responsibility, and by the Christ-enjoined requirement, "To whomsoever much is given, of him shall much be required."

Unwieldiness

There is danger that the great size of the combination effected will prove to be unwieldy. The history of political, commercial, industrial, educational, philanthropic and ecclesiastical bodies shows how real this peril is, and also affords invaluable light on how it may be overcome. One of the most arresting and helpful messages at Kansas City was the address by Bishop McConnell on "The Worth of Bigness" in which he said, "While we sometimes disparage size and say there is a kind of Philistinism in talking about size, nevertheless there are some things in this world that can be conquered only by size, by immensity of resource, and the religious impulse has to be joined with other impulses so as to bring about that massive attack upon the forces of this world." He then went on to give the substance of a statement of Principal Lindsay of Balliol College, Oxford—"The time has come when the Churches have to look upon themselves as the defenders of spiritual ideals on their social side, and they can only do that as they mass their forces, doing together the things they can do together and remaining separate for the things of their own that they can do separately." Meeting any peril attendant upon the magnitude

of an undertaking is largely a matter of organization. And what is organization? It is the means of distributing and applying force most advantageously. This involves the questions of centralization and devolution, or the maintenance of a united front on the one hand, and on the other the largest possible measure of responsibility and autonomy in constituent parts or units of the united body. It is also a matter of able, co-operative leadership.

Difficulty of Readjustment

As the three groups of missionary agencies come together it would not be surprising if boards and societies, which hitherto have been independent and some of which have been relatively small, find it difficult to become adjusted to the new regime. In all such situations it is inevitable that there be at times misgivings, disappointments and misunderstandings. In the case of the uniting of the Northern and Southern groups which for so long have gone their respective ways, some had feared that it might be hard to work out a harmonious program and procedure. Happily their fears have not been realized. As Professor Garber has so well pointed out, time has healed most of the wounds of the Dark Era, and a new generation, more interested in contemporary problems than in old feuds, has risen. The constraining love of Christ and the governing motive to give and to serve which so obviously pervades the present leadership should insure a genuinely triumphant unity and fellowship.

Safeguarding the Values of Woman's Work

A basic and far-reaching problem is, How can the interests, concerns, loyalties, and the habits of prayer and of giving of literally hundreds of thousands of women be so carried over to a new organization that there shall not be disastrous loss in the process of transfer? It is a case of what is likely to happen

unless adequate safeguards are planned and carried out with fidelity, thoroughness, and hearty accord on the part of the entire united organization. It would be a calamity if this great uniting movement, in which a main object is to augment forces, should result in a lessening of the participation, sense of responsibility, leadership and sacrificial devotion of women. Without doubt the desire and intention at the Kansas City Uniting Conference was the very opposite; otherwise it is inconceivable that the Report of the Committee on Missions would have been adopted with such substantial unanimity. In all the preliminary discussions of the Committee and elsewhere the peril was recognized and never minimized. It was recognized that foresight and wisest planning must be focused on this vital end. It is believed that the general arrangement as adopted safeguards a sufficient measure of autonomy for the various interests to insure the admitted values of the past.

We should not overlook the fact, not theory, that there is a tendency on the part of men to neglect women in the set-up and conduct of organizations. In this connection it has been noted that, although women constitute a majority of the membership of the uniting Methodist Churches, when it came to making up the Committee on Interdenominational Relations, the General Conference of the Methodist Episcopal Church did not include one woman in their group of twenty-five; and only one woman was finally included among the twenty-five appointed by the General Conference of the Methodist Episcopal Church, South. Moreover, in making up the preparatory committees for the Uniting Conference, no woman was included among the five on the Committee on Rules and Plan of Organization, none among the fifteen on the Committee on Conferences, only one among fifteen on the Committee on Membership and Temporal Economy, only one among eight on the Committee on Retreats and Order of Worship, only five

among twenty-five on the Committee on Missions, only one among eighteen on the Committee on Education, and only one among eighteen on the Committee on Publishing Interests. And yet is it not true that the bulk of the church work is done by women? Someone has said that men and women can best work together by working on parallel lines, not tandem as an Indian followed by his squaw. It is only fair to add that the legislation at Kansas City, so far as the missionary organization was concerned, placed women virtually on a parity with men as to numbers aside from the representation of Bishops.

A special problem in connection with women's work for missions is presented by the question of the Branch organization plan of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. This has been one of their principal assets. It is earnestly to be hoped that the promotional value of this organization, also the advantages of the Branch Secretaryship, not to mention other features, may be carried over into the Jurisdictional Board of Missions and Church Extension and the Jurisdictional Woman's Society of Christian Service. A similar arrangement which is a part of the plan of work of the Woman's Home Missionary Society is the division of their very extensive work into bureaus, either for types of work or for geographical convenience in administration. One woman studies the field, supervises the work, attends to repairs, and brings reports to the entire constituency. There are seventeen of these bureaus and the secretaries serve without remuneration. The promotional value of both of these forms of service, as well as the opportunity they give for leadership to church women who are glad to give themselves without limit to the great cause, should receive much consideration from those who have the planning of the future set-up of the new Boards. Moreover, the new plan adopted at Kansas City makes available for the entire new Church the admitted great values of

the experience and methods of the Woman's Missionary Council of the Southern Church.

For many years there has been a vital and growing relationship between the needs of women and children in lands to which missionaries are sent on the one hand, and on the other hand, the informed, prayerful and sacrificial concern of women in the homelands. This need and this concern produced women's missionary societies, sent a multitude of women missionaries abroad, and supported them there. This relationship between specific need abroad and specific concern at home has been direct and immediate. If this interest and concern cannot be conserved, field integration may come about at a price of marked loss of support at home for women's work abroad, and this without a compensation of equal or greater values of other kinds. It should not be forgotten that this peril stands side by side with a great opportunity. Social customs on mission fields are changing. The conditions which restricted the contacts of Christian workers to members of their own sex are rapidly disappearing. Coeducation is already widely practiced in government schools on mission fields. These changes abroad coincide with changes in the position of woman in America. Greater educational opportunities and improved means for carrying on the immemorial tasks of women in the home combine to equip and release her for a larger place in the total missionary enterprise.

Property Interests

Technical legal problems are sure to arise in a work extending over thirty or more countries and involving vast property interests. These may be accentuated in the period right before us due to the unification of so many separate boards and agencies incorporated and unincorporated. Vested interests are often a stumbling block. In practice they come into collision with property which is held, trust funds to be administered,

ecclesiastical positions to be filled. It is expected, however, that the machinery already set up at Kansas City will care satisfactorily for any such matters which may arise.

Relationships of Boards

The working out of the jurisdictional organization as it concerns missions, and then the determination of relationships between the General Board and its Divisions on the one hand, and on the other hand, the jurisdictional and annual conferences and agencies, also the central conferences abroad, will demand clear thinking and effective acting. While it is essential that these measures receive attention, there is the very real danger lest the leaders have their powers dissipated with a mass of organizational detail to the neglect of insuring the release of spiritual energies to drive the greatly enlarged and more complicated machinery. Our problems are largely administrative in contrast with the questions of faith and order which bulk so large with many other Church union projects. No striking change in the relation of the individual Christian and his communion to the new Church is involved.

Location of Boards

The determination of the city or cities where the chief offices of the Board and its Divisions and other agencies will be located calls for the most thorough and objective consideration. There is likelihood that strong local pressures will be exerted. The decision should depend on the type, quality, volume and significance of the service to be rendered by and through the Board, also by the facilities available and the resources and relationships which can be made immediately tributary to the program of the Board. It would seem that the decision should be one that contemplates remaining permanently at the place chosen unless there should be some marked change in the governing considerations.

Building Up Boards and Staffs

The building up of the personnel of the new Board and the various Divisions, Departments, and other agencies is a subject of front line importance. There will be inevitable readjustments, owing to the requirements of the jurisdictional plan. There will be some new members chosen who may have inadequate knowledge, experience, and understanding of the work and problems of missions and will require special training. One would assume that a large majority of the present executive officers would be retained in view of the great desirability, in the present critical transitional stage, of carrying over into the new day the priceless experience of the recent most instructive period. Moreover, because of the greatly changed world situation, quite as changed in the entire range of the world missions as in the secular world, undoubtedly there will have to be enlisted additional men and women possessing very special gifts and skilled in particular disciplines, and in certain cases having an acquaintance with this or that section of the inclusive constituency of the united Church.

The members and staffs of the reconstituted Board and its different parts will have to face up to the great task of unitedly rethinking, restating, revising and, it may well be in certain connections, revolutionizing programs and measures. What a mistake it would be to consider this process unnecessary. At the present hour of reorganization within, and of world upheaval without, such a procedure will be regarded by all discerning persons as natural, desirable and necessary. Such an undertaking will involve sacrifice. It will mean some breaks with precedent and charting some new courses. But there will be something inspiring and glorious about it all, for it can be truly creative. Let it be reiterated that this problem of the uniting and special preparation of members and staffs of the reconstituted mission agencies of the united Church stands

quite in a class by itself among the major measures of the months immediately before us. It is also the most strategic in the sense that, if this undertaking is carried through in a way pleasing to God, it will enormously facilitate the achievement of the great objective of the united Church. It must, therefore, be given a central place, not only in the thinking of the leaders of the Church but also in the intercessions of the really believing members of the Church, for they well know that it is the sovereign work of the Spirit of God to separate men and women to the work whereunto He, not man, has called them. If we should fail at this point, better had it been that Kansas City had not convened and acted.

Danger of a Shrinkage in Income

One of the greatest perils confronting the united Church is that of the possibility of a shrinkage in the aggregate income of its new, large, united and complex missionary organization. All will agree that next to the withdrawal of the presence of Christ Himself, which God forbid, there could be no greater disaster befall the new Church than on the threshold of its united and promising life to have placed upon it such a handicap. It must not be. The mission agencies of the Southern Church have entered the union without a dollar of indebtedness and with a surplus. I understand that the Methodist Protestants, as a result of their "Appreciation Year" program last year, have greatly reduced their financial obligations, and it is hoped that they may soon have a clear slate. With reference to the Northern Church it may be said that their women's societies have continued right up to the union to maintain their record of freedom from indebtedness. It is devoutly to be hoped and expected that the Divisions of the Board of Missions and Church Extension and all other agen-

cies will be able to clear off their obligations by the time the joint arrangement becomes operative.

Even in the hoped-for event that all of the many missionary agencies enter upon their united life with freedom from financial handicap, it cannot be taken for granted that the danger of a slowing down in the volume of this all-important work of the world mission will be averted. That it should be and can be averted I have no shadow of doubt. To this end we should frankly face the adverse facts. First of all, is the continued and world-wide depression which affects rich and poor alike. This suggests the vast and alarming volume of unemployment which, including all members of families, involves tens of millions of people. Then there is the ever growing burden of taxation. Another factor to be taken into account is that of the greatly multiplied needs and requirements of the families with small incomes, as well as families of larger resources. The widely prevailing habits of extravagance must also be considered. The deluge of appeals of philanthropic and other betterment agencies has its effect on the giving of our Churches. Without doubt the uncertainties incident to the new world war convulsion enter into the calculations of the giving public. To all these considerations should be added the fact that, whenever there is brought about a union of organizations, there is likely to be a lessening of sense of responsibility, initiative and sacrifice. Three or four budgets of a million dollars or more do not seem like so great a burden as four millions. Moreover, too large a pooling of budgets tends to diminish the power of appeal which comes from breaking it down into concrete, understandable, attractive projects.

Another very important factor which is causing grave solicitude to many is the fear that the new arrangements into which we are entering may tend to diminish the vast volume of purely voluntary work for the missionary cause, notably in the case of the

women's societies. These societies, both North and South, have achieved a truly wonderful distinction in this vital matter. At all costs this priceless asset to the great cause must be conserved. It must also be augmented in the case of men as well as women. But a few of the many aspects of the serious impending peril of a possible contraction in the aggregate giving of united Methodism have been mentioned. These very real difficulties, however, should be clearly recognized, thoroughly pondered, and resolutely faced with sacrificial devotion and unfeigned dependence upon our *All-Resourceful and All-Powerful God.*

Secret of an Enlarged Income

Let us bear in mind that the money needed is in existence. It has not been burned up. Much of it is in hiding. Vast sums are in banks; in fact the banks are bursting as never before as interest rates and other evidences show. A vastly disproportionate part of the money is in the hands of Protestant Christians. And they are disposed to give. Exhaustive studies show, however, that less than thirty per cent of Protestant Church members give anything to missions. These same studies reveal the startling fact that, as a rule, those who are not contributing to the missionary cause are fully as able to do so as those who do give. The problem shifts, therefore, from that of want of money, to that of how to liberate the money power of rich, of poor, and of those of very moderate means. Expressed concisely, the secret, the open secret (for it has never yet failed to produce the needed funds), of setting in motion adequate streams of beneficence, generosity and sacrifice lies in the following:

A far-sighted, comprehensive, Christ-inspired plan.

An appeal of such content and of such manner of presentation as to challenge attention, confidence, and sacrifice.

Presentation of concrete, comparable, human interest projects and, at times, situations of tragic immediate need.

The contagious example of unselfish gifts of poor and rich. The story of the widow's mite has probably yielded more money for the Kingdom than any other gift of which we have record.

Maintaining and increasing a great volume of voluntary service, especially in face-to-face solicitation.

Looking upon the work of liberating the money power as one of the two most highly multiplying services the Christian can render:

(1) Relating men one by one to the Living Christ.

(2) Relating money, which is stored-up personality, to the expanding plans of the Kingdom of Christ.

Living as Christ did, under the constant spell of immediacy:

(1) "Lift up your eyes and look on the fields that they are white already unto harvest."

(2) "I must work the works of Him that sent me while it is day: the night cometh when no man can work."

CHAPTER IV

THE PRICE WHICH MUST BE PAID

CHRIST enjoined upon His followers that if they contemplated erecting a building they should first of all count the cost. Doubtless a main consideration with Him, in view of what He knew was involved in extending and establishing His Kingdom, was that it would be a costly process. Otherwise He would not have used such an expression. Moreover, can we question that He meant that His disciples and representatives in the world are to count the cost, not as an end in itself, or as an academic matter, but with reference to paying it? So these three bodies of Methodists, having set our hands to perfect and carry forward this new Church with all its limitless possibilities, do well to keep vividly in mind the prices we must pay to accomplish the will of our Lord, and stage by stage, cost what it may, pay these prices. This solemn obligation takes on added meaning as to our attitude and action during the foundation-laying period. Please God, there will be many, many stages of rearing the structure but only one foundation-laying period. Therefore, the next eight years, and very specially the next two years, should find us at our best. Our daily prayer should be that we may be divinely helped to be "wise master builders." What then are the prices which each member as well as all the leaders of the three uniting bodies are called upon to pay?

AN AWARENESS OF MARKED CHANGES

We must cultivate and preserve an awareness of the marked,

almost unbelievable changes which have taken place and are now taking place in the outside world and likewise within the Church at home and abroad. This is absolutely essential if from the very beginning the new Church is to be truly oriented to its great world mission.

The members and executive officers of the various mission boards and agencies should take advantage of this moment, which is in reality the beginning of a new era, to make a painstaking study of the world field of the Methodist Church. Indeed, the initial steps have already been taken. Discerning members of the Church have a right to expect that this will be adequately done. It is a striking fact that our Church is at work, as we have seen, on every continent, and confronts almost every phase of the world upheaval now in progress. Ours is the only one, with the exception of the Church of Rome and the Anglican Communion, of which this is true. This is not so much a matter for congratulation as for heart-searching and dedication to meeting more largely the wide areas and indescribable depths of human need. Nothing less than masterful study on the part of many will suffice, while penetrating consideration of their great fields and issues will be highly rewarding in personal development, as well as in worthier service and the exercise of more far-reaching influence.

Foresight

We must school ourselves to take long views. Theodore Roosevelt was wont to say that "nine-tenths of wisdom is being wise in time." Expressed otherwise it will be well for those who are charged with the responsibility of projecting the plans for the missionary outreach of Methodism to do, during this critical formative time, what five years from now they and others will wish they had done. Such prophetic discernment, or constructive use of the imagination, enables one to sense

both probable undesirable trends in time to resist them, and also high potentialities inherent in situations, plans, and procedures.

Time and Patience

It should be recognized that a time element is involved in winning through to a satisfying realization of the values inherent in union. This calls for the exercise of patience. Unification is not so much a single act as a process. Patience, therefore, for a long pull, such as will test the staunchness of the new Church, is the chief moral requirement. From the nature of the case the new organization will have to feel its way as it seeks to adapt itself to its rapidly changing world environment, to develop an advancing life in that environment, and to serve that environment creatively. To these ends the united mission agencies must engage in more or less of experimentation. In such a process it will not be strange if honest differences of opinion and other testing experiences occur. Difficulties such as those mentioned in an earlier chapter and others as well are sure to arise. These will be successfully met by patience, that is, by an undiscourageable determination to make the best of situations, and also to make the difficulties themselves dynamic in results.

An Educational Campaign

Another price which has to be paid to achieve the most fruitful results of a great union enterprise is that of a well-directed, comprehensive, and unwearying educational campaign. Here a tribute should be paid to the women's missionary agencies of all the uniting Churches. They have carried forward with outstanding success a genuinely thorough educational process. I know of nothing of the kind anywhere else in the world which has excelled it. In fact, in point of technique, adaptation, and achieving ability, it stands in a class by itself. Take

the Woman's Foreign Missionary Society as an illustration. For nearly three-quarters of a century they have pursued a steady, consistent, and to-the-last-member policy of education on what they are doing, what they propose to do, and why. They have circulated, at the subscriber's expense, highly specialized missionary papers having a wider aggregate circulation than the *Advocates*. They secure their funds by assiduously, systematically, and thriftily exploring every possible source of income and bringing to bear human-interest facts and considerations to stimulate sacrificial giving. A like work of effective education and finance has been accomplished by the Woman's Missionary Council of the Methodist Episcopal Church, South. It should be noted that in spite of these educational processes this agency (the Woman's Foreign Missionary Society), in common with other societies, has had the experience of a marked falling off of gifts from living donors. However, it is believed that if the new organization will but conserve all their values and profit by this rich experience it will enable us to go from strength to strength. It will meet the basic need, that of an informed, interested, and convinced constituency on the part of the Church members. To this end, it will also insure conviction and hearty participation of the pastors. It will facilitate greatly the development of a sound strategy and statesmanship in connection with the entire missionary program.

Financial Resources

A great undertaking like the unification of American Methodism, involving among many other significant things the setting up and prosecution of the most extensive missionary program in the history of Protestant Christendom, will cost money. There is an economic base to the most spiritual of all forms of unselfish endeavor. My studies have convinced me that the uniting of all of the many missionary agencies and

functions of the three Churches, as now conducted, need not in the aggregate call for an increase in the overhead expense. But under the most favorable circumstances the consolidating of existing organizations such as Churches and their boards is an expensive undertaking. It is not as though one were cutting the garment from whole cloth. Union should bring greater efficiency but efficiency must be paid for. A thorough organization may call for new departments and for certain new specialists in the interest of accomplishing the very things we united our forces to do. In the united stage it will doubtless be necessary to retain the existing staffs of workers of the former boards, for it will take time to train any men who may be needed. Moreover, the salaries of board officials will tend to be standardized, and the standard will not be set as a rule by workers with the smaller salaries. There may also be pension funds to be equalized. While we must be on our guard against new forms of "useful extravagance," we must not be misled into thinking great economies will inevitably follow unification. But it should be borne in mind from the very beginning, as we shall see in a later chapter, that the new Church is called by the tremendous sweep of the task confronting us, by the fateful period on which we have entered, and by the unmistakable requirements of the Lord of Life to do something greater, better, and more worthy of the unsearchable riches of Christ than anything which lies behind us. To expand the volume of our service, to improve its quality, and to increase its productive power will eventually, and, one cannot but hope, soon will require a wise enlargement of what is called overhead. As Bishop Thoburn used to contend, when we have discovered what by every test is a gold mine of boundless resource, it is penny wise and pound foolish not to devote what common sense shows is necessary to exploit it.

Voluntary Service

Fully as important as the matter of maintaining an adequate overhead organization and expense, for this is but one means to the all-important ends we have in view, is it that we enlarge what in an earlier chapter has been called a priceless asset, and that is the wonderful volume of voluntary service on the part of both the women and the men of the Church. That this has proved itself to be a main spring of beneficence and sacrifice has been abundantly proved. It is capable of indefinite expansion among the women and the children. Why should it not be among the men? This is the question which the new Church must answer. It has never been adequately answered.

Liberating Lay Forces

The reason why the men of Methodism are not giving on a scale commensurate with the women and the children may be put in a few words. We are not sharing with them adequately the facts. What facts? We do not share with possible donors, and those whose gifts are inadequate, the up-to-dateness of the facts; we deal too much in generalities and by no means sufficiently with the living and the concrete. We fail to convey the greatness and wonder of the undertaking. We present mere fractions in contrast with the wide range, the wholeness, and the oneness of this incomparably greatest of all human enterprises. We fail to convey the human interest of the subject which when imparted never fails to move the deeper depths of the heart and to stir the fountains of sacrifice. We fall short of making real the vital and conscience-shaking requirements of Christ in the face of the present-day world tragedy. Above all there is lacking in our appeal the note of crisis and immediacy. The new Church has no more potential task than that of liberating its all-too-latent lay forces and relating them in some truly great way to the world mission.

Winning the New Generation

At all costs youth must be won for the world program of Methodism. This must be done because the older generation now so largely in charge of the undertaking will not live long enough to effect the extensive and profound changes which must take place in the years that lie ahead, but the new generation will. Owing to the prolonged and world-wide depression, and the disastrous cuts in home and foreign mission budgets, relatively little new blood in recent years has been brought into our missionary forces. Thus we are confronted with an alarming hiatus in the matter of maintaining the continuous able leadership of the Church at home and abroad. I repeat, that the oncoming generation has by no means been won to the world mission. Happily there are here and there splendid exceptions. These only accentuate the importance of the subject. They reveal what might take place if their number can but be greatly multiplied. The interest, enthusiasm, and leadership, shown by individuals and groups in all parts of the country and in connection with all three of the uniting communions, cannot but generate a high hope that we are on the threshold of something which will far transcend anything which Methodism has thus far experienced.

My work and contacts have been such that I feel that I know this new generation, as I have known their predecessors, and am profoundly impressed by oncoming youth. They are indeed our greatest hope. Think of them with their unspent years, their unexhausted powers, their unspoiled energies. Think of them in their habit-forming years, the years of determining life's attitudes and tendencies. Remember also that they are in the vision-forming period. Some may ask the question, "Do not old men have visions?" Some of them do, but did not the visions which actually command them come to them in their youth? Youth is the creative period. It is the generat-

ing ground of many of the discoveries and inventions. It is the day of beginnings. It is the great period of adventure. In view of the limitless possibilities of youth and the fact that they are the hope of tomorrow, does it not accentuate the importance of all the agencies and means employed in the set-up of the new Church to influence and guide youth, whether it be the Junior Department, or the Young People's Department, or work for other special groups? Attention should be called to the encouraging action of the Kansas City Conference in making provision for representation of youth in the general, the jurisdictional, the conference, the district, and the local organizations of missions.

In this connection the work for students is without question the most strategic. There are, in round numbers, 62,000 young men and young women in Methodist institutions of higher learning, but not all of them are Methodists; and 60,000 Methodists in state and other undenominational universities and colleges, or more than of any other denomination. It would be difficult to overstate the importance of the work of the Wesley Foundation, Kappa Phi, the Wesleyan Service Guild, and other activities of the Church on their behalf. Particular attention should be called to the means employed to share with these leaders of the Methodism of tomorrow the missionary vision, and to afford them adequate outlet for their missionary passion. Such service should be expanded. Moreover, much more should be done to enlist all theological students in extended, thoroughgoing study of Christian missions. Without this there can be no adequate leadership of the Church as it faces its incomparably greatest challenges and opportunities.

Strategy and Statesmanship

Sound strategy and statesmanship must be exercised if the widely-held expectations regarding the unification of our mis-

sionary activities are to be realized. It will take brains of high quality to guide this vast and complex combination during its first decade. This calls for a leadership throughout the entire organization—national, jurisdictional, local—which shall be comprehending, creative, co-operative, unselfish, courageous, and confident.

Governing Principles

By way of summary, it is of cardinal importance that the principles enunciated at Kansas City be accepted and applied as governing principles. These were drafted in the light of much experience of union and co-operative enterprises of Protestant Churches and their auxiliary agencies. They may be stated as follows:

To make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life, and in all human relationships, at home and abroad. This must be held in the place of central prominence.

To conserve the values in the experience of the various missionary boards, societies, and other agencies of the uniting Churches. This experience has constituted a wonderful past. It cannot be the will of God that anything in it which has been true, vital, lovely, and of good report be treated lightly or lost.

To strive to achieve not the oneness of uniformity but rather unity in diversity. Each body brings into the union its most distinctive and highly valued possessions. What is desired is something with more power, vertebrae, and richness than a plan which would reduce the uniting members to the lowest common denominator. In other words, the unity we desire is achieved not in minimums but in maximums.

To foster at every stage, and throughout the entire complex organization, united fellowship, united thinking, united planning, and united action.

To secure a proper measure of concentration in adminis-

tration without sacrificing wide diffusion or decentralization of the sense of responsibility, of initiative, and of action.

To make sure that each division of the General Board has the fullest measure of autonomy consistent with the maintenance of an absolutely united front with mutually supporting divisions or parts. This is the great task of statesmanship. It was the great problem in establishing the American Republic, also in maintaining it in the period of the great convulsion. It explains the fascinating evolution of the British Commonwealth of Nations. No one can work out or describe with exactitude and finality the balance between full autonomy of the several parts, on the one hand, and a wise centralization and effective united front, on the other hand.

To bear in mind that the missionary movement is not static but dynamic, vital, and expanding. At the center of this movement is the Living Christ, the Ever-Creative Christ, and therefore, the One Who is eager to break out in and through His followers and do the wonder works.

To recognize the fundamental importance of the individual Church, or local parish. In the last analysis that is where the battles of the largest success or fruitfulness of the world mission have to be fought; that is where the victories have to be won; that is where the forces have to be released. This suggests the key importance of the pastor. If he be true to his larger mission, he will regard himself as a director general of the missionary forces in his parish and regard it as his most highly multiplying function to call out, train, and support the laymen, the laywomen, and the youth in furthering the major objective of the world-wide extension of Messiah's reign.

To count the Methodist Church, with reference to its missionary career, as in no sense having attained, but rather as summoned to that which will far transcend in attainment and

in achievement that which lies behind us. It would be startlingly incongruous in such a Christ-centered mission were this not to be the case. But, if this high hope is to be realized, this spirit must pervade all that we do as we strive to make effective all the other vital principles.

CHAPTER V

THE SUMMONS TO A GREAT ADVANCE IN THE UNITED STATES OF AMERICA

The unification of the three principal branches of American Methodism constitutes primarily a summons to a great advance. There could be nothing quite so dishonoring to the great past as to assume that it has not prepared the way for something greater in the period that lies ahead. Granted the paying of the prices indicated in the preceding chapter, the larger combination of forces should make this inevitable. It stands to reason that the larger knowledge and experience placed at the disposal of the unified body makes possible a richer and more expanded service. The added momentum resulting from the victories achieved on so many fields by the three communions generates an atmosphere of belief in which should take place far greater triumphs The greatly widened horizon, the new and sterner challenges, the more staggering difficulties, and the sinister forces that are arrayed against us combine to make possible a future that, please God, shall transcend the past. A principal hope in such a critical hour as the present lies in responding to larger demands. Let us now look at some of the open doors and listen to some of the challenges that present to our united forces the greater demands.

The Urban Field

The urban field of the United States, with its 3,000 centers of which ninety-six have a population of over 100,000, and five of over 1,000,000, makes insistent demands upon us. The

American cities embrace one-half of our population. Their rapid growth continues. They are centers not only of population but also of wealth, education, and influence. They present the greatest concentration of human need, and also of storm and stress. Over three quarters of the 10,000,000 and more of unemployed are in the urban communities. The tragic effect of the depression on child life is beginning to be realized in all the cities. In them social upheaval and political corruption have their main stronghold. They are the chief battleground of the forces of sin and shame. As go the cities, so goes America. The present program, equipment, organization, and leadership of the Protestant Churches, including Methodism, is admittedly and alarmingly inadequate. The new Church should pool experience, and restudy and restate its urban program with reference to presenting a united, fresh call to our constituency. It should be done also with a view to eliminating duplication and to bringing about readjustments necessary to develop a larger number of really strong churches. The program should be consistent with the best thinking of the Church, broad enough to meet the needs of the community, and experimental enough to meet the demands of a changing world. All this may well be done in consultation and co-operation with other Protestant denominations.

The Rural Areas

Methodism needs to be much more concerned about the rural communities. The latest records show that 48.6 per cent of the people of the United States are rural. The percentage is much larger in the South, the Middle West, and the Southwest. In the Old South it is even as much as 75 per cent. During the great depression at least two millions of the inhabitants of the cities packed up and went to the country. The stream of migration has again turned cityward. The problems of overpopulation, poverty, sickness, and ignorance

are becoming most serious. Henry A. Wallace has recently testified that he had not seen such poverty in Europe among the peasantry as among the cotton farmers of the Southwest. There has been a great increase in the number of renters. Tenancy has become a most pressing problem in the South and now in parts of the Southwest. Farm indebtedness has grown to such an extent that the farmer's equity has decreased from 62 per cent in 1880 to 39 per cent in 1935. It has been stated that there are as many as half a million farms with the people on them obliged to live below subsistence level. The situation in the "Dust Bowl," and in contiguous drought areas, is in some respects as serious as that which obtains in parts of the South. The problems of rural youth—lack of jobs, delayed marriage, neglect of character education, religious indifference—are grave indeed.

Of the 200,000 Protestant Churches in America 70 per cent are in communities of under 2,500. It is a question whether the Church is doing as well today as in the past, although much more needed. The increased poverty of the rural people has naturally affected the support of these struggling country churches. There have been a few encouragements in the recent past, such as signs here and there of the development of social conscience, the leadership for better things afforded by the Rural Department of the Federal Council of the Churches of Christ in America, the Agricultural Missions Foundation, the Rural Departments of our united Methodist Churches, the splendid initiative of certain state agricultural colleges, and rural reconstruction programs being worked out in different parts of the country largely under Christian direction. There is urgent need of much more co-operation among rural Churches, between city and country Churches, also on the part of denominational national bodies dealing with rural questions, and likewise between Churches and Government agencies. Our

Church, because of its size and its widespread activity, as well as its experience, is destined to play a large part in this needy field in the years right before us. To this end, it should address itself to the working out of a really masterly policy, to the training of an adequate leadership, and, in conjunction with other denominations, to the development of larger model parishes.

The Negroes of America

The Methodist Church should do much more to foster well-conceived plans to further the work of Christ with and on behalf of the Negroes of America. According to the statistics of 1925 (the latest official figures) they numbered 10,463,131, or 9.9 per cent of the total population of the continental United States. Of this number, 80 per cent were to be found in the twelve states of the Old South, or an average of 32.5 per cent of the population of those states. In other states only 1.7 per cent of the population were Negroes. In South Carolina and Mississippi over one-half of the population were Negroes. Of the total Negro population about 3,500,000 were living in communities of 2,500 or more; but the Negroes are shifting more to the industrial centers and big cities, especially in the North. While the work of the Methodist Churches, both Negro and white, on behalf of the Negroes throughout the history of American Methodism has been truly notable, the fact remains that need for an expansion and improvement of this service is imperative. These and the other Churches cannot be content until America gives full opportunity for all within the country to share fully the benefits and responsibilities of our common life.

Within the life of the Negro Churches are problems of church membership and discipline; participation in the organization and offices of the Church; fraternal relations between church groups; mixed groups and other contacts in religious

education; larger participation in the administration of hospitals, schools, and other church-supported agencies; and selection of personnel for home and foreign missions. Among the problems outside the Church are the economic, such as those involved in migration from rural to urban communities, integration into industry without discrimination, unemployment, and tenant and share cropper problems; health problems, such as discrimination in hospitals, inadequate hospitalization facilities, the frightful prevalence of certain diseases, and the alarming death rate; problems of delinquency, crime, and dependency; and also socio-civic problems. Possible next steps in which the Church should increasingly interest itself are: the expansion of co-operative work in the Cotton Belt for self-help for tenant farmers and share croppers; enlarged co-operation in interracial community action for justice and fellowship; increased promotion of Race Relations Sunday; establishing of consumers' co-operatives, such as Kagawa has advocated; co-operation with the Home Missions Council in promoting short-term institutes for Negro ministers. The Negro theological seminaries, both denominational and undenominational, should also be greatly strengthened.

Minorities in the United States

It is to be feared that the Methodists by no means carry their proper share in meeting the clamant needs of a number of important minorities. The word minorities seems very inadequate as we think of the total number involved, or even of the numbers in each of certain groups. To begin with, there are 6,000,000 or more mountain whites along the Appalachian range stretching from Pennsylvania to the northern counties of Georgia and Alabama. They are of Anglo-Saxon stock and combine some of the finest traits of character. They are fundamentally religious but are lacking in education and in the

culture which comes from wider contacts and opportunities. What has been accomplished for them in relatively small groups reveals what great latent forces are hidden away here to be won for Christ and His program and for the strengthening of the life of the nation. Then there are over 15,000,000 foreign-born persons in the United States. These represent thirty-seven different countries, including every land of Europe and many parts of the other continents. What strains of strength they might contribute to Church and State! We need only recall the helpful ministry Methodism rendered the Scandinavian and German groups of immigrants to realize the spiritual possibilities of working such leads. Think also of the 2,000,000 and more Mexicans along our Southern border and what it would mean, not only to them but to the many millions of our next-door neighbor, were we to befriend them in truth and lead large numbers of them, as well we might, into an experience of Christ.

Another great challenge among all these peoples is that presented by the more than 5,000,000 Jews. It is not generally known that the United States now has more Jews than has any other land, not excepting Russia or Poland. In some ways they are the most neglected group among us. This presents one of the greatest sins of omission on the part of American Methodists. A marked exception is the splendid piece of work being accomplished at Marcy Center in the Jewish community in Chicago. Here we are, the largest body of Protestant Christians in the country, and yet, although these millions of the race, through which came our Savior, are scattered in virtually every city and town where our Church is planted from the Atlantic to the Pacific, they are not in our program. Well may we repent of our sin of neglect, and take counsel with the International Committee on the Christian Approach to the Jews

as to how we can best atone and inaugurate a ministry worthy of our great fellowship and of our Divine Lord.

A study of what is being done for the remaining fragments of tribes of the real Americans, the Indians, gives one a haunting impression that these people, who have a claim upon us if any people on earth do, are largely falling between all of our many Protestant denominations. This ought not so to be.

As we think of the Orientals within our gates, we are falling short of what we are well able to do. We should quadruple our present efforts to promote friendly relations and fruitful evangelism among the thousands of Chinese, Japanese, Korean, Filipino, and other Oriental students who year by year come among us to prepare themselves to be the leaders of their own people. Moreover, as Christians we should not rest until we have influenced our Government to right the present injustice of our immigration laws.

American Outposts

The American outposts, Hawaii, Alaska, and Puerto Rico, comprise a home misson field which challenges Methodism and for which Methodists have definitely allocated responsibilities. Hawaii, halfway to the Orient, is unique, for there, on a group of islands in the middle of the Pacific Ocean, 411,485 people, mostly of Oriental stock, live under the American flag and bear allegiance to it. A visitor to the public schools might get the impression that the pupils were Orientals because of physical traits, but the school work is in English, the textbooks are the same as those used in the States, and daily the assembled groups salute the Stars and Stripes with enthusiasm and sincerity. The opportunity of the Church to interpret Christianity to these American youth with their Oriental-American background is beyond calculation. Methodism's responsibility lies chiefly with the Japanese, Filipino, and Korean groups in

Hawaii. At this "crossroads of the Pacific" we have indeed an American commonwealth in the making.

Alaska, a part of the United States, claims a population of 60,000 people. Evenly distributed, that would allow about ten square miles of territory for each individual, a sparse population indeed, but the value of human souls cannot be measured by counting or weighing. Methodism has important work at Juneau, Seward, Ketchikan, Seldovia, and Nome, and a challenging responsibility assigned by interdenominational agreement for a religious ministry to the many scattered communities along Cook Inlet and the Alaska Peninsula.

In striking contrast is Puerto Rico, warm in climate and crowded to a point of desperation by about five hundred people to the square mile, on a rough island chiefly given over to agriculture. Puerto Rico presents the problems of unemployment, poverty, and inadequate food supply in acute form, yet these 1,773,207 people are Americans, and the question of statehood has been much discussed. Methodism has an extended work in Puerto Rico and a heavy responsibility to discharge. This work has extended itself to the Dominican Republic, next-door neighbor to Puerto Rico, where, in partnership with other denominations, Methodism is proclaiming the gospel of the Living Christ.

Social and Economic Uplift of America

We need but mention a few more obstinate, tragic facts regarding the economic and social life and conditions in our country to realize the necessity and timeliness of the uniting act of the three American Methodist bodies. Within a few weeks we have been told by one of our bishops, whose mastery of such facts is proverbial, that there are still in the United States nearly, if not quite, 11,000,000 workers who are jobless and hopeless, with self-respect shattered and courage gone; also

that approximately 20,000,000 American people are dependent on charity for their sustenance, of whom a multitude are undernourished. His study also revealed that 6,700,000 families in the lowest income bracket have an annual income of $307 each. It is estimated that of nearly 4,000,000 who have left school and college within the last decade a great part are still without regular employment. And yet the income of the country rose from $38,000,000,000 in 1932 to $70,000,000,000 in 1937. What a contrast is presented by these two sets of facts, not theories. The conditions thus revealed should not and cannot continue to exist. The Director of Health Studies of the Social Securities Board has recently reported that the estimated annual capital loss through preventable sickness and deaths is $6,000,000,000. We can no more afford preventable disease than ignorance. We are informed by authorities in the liquor industry that $2,000,000,000 is invested in the manufacturing of alcoholic beverages and that $100,000,000 a year is spent in advertising. Surely all this is a matter of profound and burning concern to the new united Church, and to all who acknowledge Jesus Christ who came that men might have life and that they might have it abundantly. It means nothing less than that the new and enlarged Church should adopt a new, greatly enlarged, and more realistic home mission program—a program in advance of anything yet dreamed of by any branch of Methodism.

The Colleges and Universities

The colleges, universities, and seminaries across the centuries have been strongholds and propagating centers for pure and aggressive Christianity. They teach the teachers, preach to the preachers, and govern the governors. They are indeed the strategic points in civilization, and, therefore, in world conquest. Methodism from the undergraduate days of its founder

has recognized this and has given priority to the claims of higher education. Never were the high offices of these centers of learning and of unselfish privilege more needed than in the years that open before us. In particular there is need of increasing greatly the number of Methodist young men and young women who will go into training in the institutions of Methodism, and also in government and other undenominational institutions, and stay in training longer, as a rule, than have their predecessors, and then go forth, under a clear, unmistakeable mandate of the Lord Jesus Christ, to serve as leaders, both lay and clerical, of our missionary forces at home and abroad. To this end, for every dollar we have expended upon our distinctively Methodist activities, for building up the character and faith of students and preparing them for such careers, and upon the work of the all-embracing Christian Student Movement for like purposes, we might wisely in the years to come spend five.

CHAPTER VI

THE SUMMONS TO A GREAT ADVANCE IN FOREIGN LANDS

Let us now look to fields abroad, across the breadth of the world, which American Methodists have esteemed it a priceless privilege to serve, and consider the challenges which come from them for our further co-operation.

China in Days of Tragedy and Opportunity

The present terrible upheaval in China presents one of the greatest missionary opportunities in the world. The indescribable and overwhelming catastrophe has enormously intensified the need and widened the opportunity. The provinces in which 68 per cent of the Protestant Christians reside are overrun by the invading forces. The vast migrations to the west, numbering, some estimates indicate, 30,000,000, and other momentous changes in progress necessitate continued and increased co-operation by every Christian denomination and agency, and by none more than by our united Methodists, possibly the body whose work in China is most widely extended and the one which has suffered most severely.

This mass flight of civilians before the invading army carried with it an unknown but very large proportion of the members of Methodist Churches. Entire congregations have disappeared. Most of the pastors and some of the lay workers have remained, or, after brief flights, have returned to serve. These, with missionary colleagues, have organized life-saving

stations for the still large masses of Chinese remaining in the conquered territory.

Material damage has been slight and the breakdown of regular Christian activities less in the North China and Shantung Conference area than that in the Yangtze Valley. Nevertheless, most of the schools have operated with difficulty. The movements of missionaries and of Chinese rural workers have been curtailed. In South China, the Foochow Area, the handicap on Christian work has been slight, and largely the effect of a national war on the minds of Church members and students who are patriotic citizens. Air raids were frequent in Foochow itself, but rare in the smaller centers. The physical damage has not been great. In West China the effects of the war are felt in every section by reason of the great numbers of refugees who have crossed the mountains into the west and southwest. The schools and colleges particularly are crowded to capacity and even beyond, because whole institutions from Central and Northern China have moved from Japan-controlled territory to "free China."

While damage to life and property was slight within the bounds of the Methodist Episcopal Annual Conferences, the opposite has been true in the territory of the Methodist Episcopal Church, South. Some of the most terrible havoc of the entire war was wrought in Shanghai, Soochow, and Changchow, cities where strong institutional and Church life has been developed over a long period of years through the activities of this branch of Methodism.

Looking over the entire country and realizing something of the almost unimaginable dislocation of normal life processes, one is amazed at the way in which missionaries are carrying forward their program of Christian service and witness. Part of this work is inevitably to meet an emergency, part may be considered a normal program. The Christian hospitals, those with

missionaries present, were the only hospitals that dared remain open in the face of the Japanese advance. Many Chinese staff members, even of these hospitals, felt that they could not remain. Therefore, with depleted forces, the Christian hospitals were forced to meet tragically increased calls for their ministry. To the everlasting credit of missionary doctors and nurses, let it be said that, almost without exception, they remained at their posts.

As the throngs of refugees fled westward, large numbers crossed the mountains or penetrated the Yangtze Gorge and reached the Szechuan plain. Among these are many staunch Church members and an especially large number of the Christian educators, men and women, unwilling to risk life in regions controlled by Japan. Some of these have located in Chungking, others in Chengtu, both being important Methodist centers. The concentration of these Christians and of many well-educated, open-minded non-Christian Chinese is at once a challenge and a heavy burden for the Christian forces in West China. In self-forgetful service to the hungry and often destitute refugees, in new forms of educational ministry to the greatly enlarged and representative student body, in efforts to conserve and direct the Christian interest of the newcomers to the area, the missionary force of Western China is at one and the same time confronted with limitless opportunity and burdened with responsibilities far beyond their strength. Bishop Arthur Moore, in some respects the ablest interpreter of this bewildering situation as well as the most constructive adviser, insists that we face the greatest opportunity of all the history of mission work in China. Hearts have been won. All doors are open. The Government is sympathetic. The head of the nation and his wife are great Christians. The old prejudice against Christianity is gone. The Christian Gospel is achieving wonders. The Bishop also maintains that the situation de-

mands the most masterly, united planning. He urges that greatly increased help be extended to the tens of millions of refugees; that new stations be opened up in the rapidly developing interior; that a carefully revised policy for the work in the so-called occupied areas be formulated; that the various missions and Churches focus on co-operative projects bearing on the reconstruction of China; that renewed emphasis be placed on all work for students and the educated classes in general; that the Christian literature program be enlarged and enriched; and that the training of workers be kept in the front line position. What greater challenge could the new Church have?

"Japan Leading the Orient, But Whither?"

Japan is another field of major importance in which all three of our uniting Churches have served for many years with distinguished success. Never were we more needed there to show forth Christ, and to do the greater works which He predicted should characterize the efforts of His true disciples, than in the exacting years just ahead. Some years ago, at one of our Christian student conferences in the West, we received a cablegram from the Japanese Christian Student Movement reading as follows: "Japan is leading the Orient, but whither?" Later, without reference to this message, the following cablegram was sent from a Student Christian Conference in Scandinavia to the Christian students of Japan: "Make Jesus King." After a lapse of three decades these messages take on startling significance. How true it is that Japan exercises an enormous leadership. The secret of making that leadership tell for peace, good will, and co-operation is in the second message. The present is the last moment when American Methodism should contract its ministry of Christlike service in Japan.

Every activity of the Christian movement in Japan has been clouded by the war operations in China. Even though actual

military movements within the Empire were limited to preparations for activity on soil other than that of Japan, the effect upon Christian work has been pronounced. Conscription has not seriously affected the Christian institutions. A considerable number of students from Methodist schools and a relatively small number of Church members have been called to military service. A few teachers and pastors also have been called. Despite the continuance of war in China and the mounting costs of everyday living, the Christian community of Tokyo and of all Japan is reported to be carrying on a full program of evangelistic activities. Following a series of retreats in various parts of the nation by Christian pastors and laymen, the summer months found evangelistic meetings being held in many parts of the country by outstanding leaders. There were three thousand persons in the audience when the campaign opened in Tokyo with a mass meeting in a large public hall. Over a period of months Dr. Toyohiko Kagawa was the principal speaker at great evangelistic gatherings in northern Shikoku and Kyushu. Bishop Kugimiya of the Japan Methodist Church was the leader of meetings in the four largest cities of Manchuria.

The Land of the Morning Calm Is Awake

In what field, near or far, have the two major uniting bodies witnessed greater triumphs of the Everlasting Gospel than in Korea? Well may we take pride in the indigenous Methodist Church of that land which has the distinction of having achieved its unity before we in America did. Even in days of severe testing in this Land of the Morning Calm, now exposed to full force of the materialistic currents of the modern age, we are wise to press our present great advantage.

During the last two quadrenniums, the Korean workers in various parts of the Church, in co-operation with the missionaries, have established many new groups, repaired many old

and built many new Churches at the cost of from a few hundred to several thousand yen. The Department of Education has rendered a wonderful service to the Church by training the young people of the Church and producing Christian literature for the use of the older people. During the last few years, it has printed about fifty titles, each with more than one hundred pages, besides a one-volume Bible commentary which has over a thousand pages. A Department of Evangelization has been created in the General Board of the Church. Many meetings have been held in different parts of the Church. During the last two years the Two Hundredth Anniversary of Wesley's Aldersgate Experience was celebrated.

As a result of recent efforts, 4,791 members were enrolled in the Church membership. The goal for "Evangelistic Fellowship" was ten thousand, and the half of it has not yet been reached, but the effort is being continued. Over five thousand yen in cash has been raised for strengthening our work in Korea and Manchuria. Through the service of the women's missionary societies, the Church is taking a part in the missionary work in far-away India. But the missionary specialty is the work in Manchuria. It is a wide and rich country fit for farming. The Koreans are migrating to Manchuria by tens of thousands every year. It has been reported that there are already more than a million Koreans and they are in sore need of the Gospel message.

Advances in the Philippines

The Protestant Christian movement in the Philippines is advancing by great strides. Within less than a generation it has built up a community of one-third of a million and exerts an influence out of all proportion to its number. The various Churches, including the Methodist, as well as their leadership, have become pronouncedly national and aggressively evangelis-

tic. Anything we can do to strengthen their hands, especially in giving largest effect to their many well-conceived co-operative projects we shall wisely do. In agreement with other Protestant Churches, the work of the Methodist Episcopal Church in the Philippines is confined to Luzon, other groups working in other fields and other islands. Perhaps the most remarkable feature of Filipino Methodism is the rapidity with which it has grown and the welcome which has been accorded its missionaries and national pastors by the people. The actual membership of the Church on this one island is upwards of 90,000; and, when one adds to this number the Sunday School enrolment and the number of interested people and occasional attendants at services, the total constituency is somewhere between 250,000 and 300,000. This must be read together with the fact that it was less than forty years ago that Bishop James M. Thoburn sent the first missionaries into the Islands; and that there was scarcely a Protestant native to be found there at the time. In the cosmopolitan city of Manila there are Methodist services in English, Spanish, and Chinese; and there is occasion for the use of at least a dozen other tongues if people are to be reached. The outstanding Methodist Church is the Central Student Church. It occupies a fine site across the street from the University of the Philippines, the highest educational institution in the country. The president of the University and several of his deans and professors are on the Official Board of the Church, while the Sunday congregations and the Church organizations are composed largely of university, college, and normal school students. This Church has well been called "The Methodist Cathedral of the Philippines." The pulpit ministry of this Church—broadcast each Sunday over the most powerful radio station in the Islands—is reaching a group of young and old far beyond the bounds of the city.

Greatest Open Door of the Island World

At the recent World Conference in Madras no field broke with greater freshness or surprise upon the consciousness of the delegates of the seventy countries represented than did that of the Netherlands Indies. The company had not realized that here were representatives from a group of islands containing over 70,000,000, that it was one of the greatest Moslem fields of the world, and that it contained one of the two largest bodies of Protestant Christians to be found on any mission field. Along with these evidences of the marked progress of the world mission in these wonderful islands, were reports telling of great regions beyond, with open doors on every hand. Methodism is still in the days of beginnings in this out-of-the-way part of the world, but with proper support at this critical juncture we may confidently expect signal achievements.

A Crossroads of the World

The progress achieved in Malaya and Burma has also been such as to justify a favorable response to appeals for reinforcements. An outstanding record of advance has been registered in Malaya during 1937 and 1938. New schools and Church buildings have been erected in all sections of that peninsula to a total value of S$436,500, or U. S. $261,900. Most of the needed funds have come from government grants for school buildings, and loans or small grants from the Church extension fund. The amazing success of the work in Malaya from the beginning is the fruitage of missionary lives and money. In the earlier years it was greatly aided by the immigration of Indian and Chinese Christians. That it has not been merely a program of material advance is clearly shown by the 1938 reports of the conferences within that area. There was a net gain of 19 per cent in Church membership, and of almost ex-

actly the same per cent in Sunday School enrolment. The actual Church membership, exclusive of Sumatra, is 16,788. In 1937 there were 671 Asiatic teachers in the schools, all supported locally, and 132 quarterly conferences whose pastors are all on self-support. During that year the contributions for local support and benevolences increased by S$39,510, or 35 per cent. In all of the main communities and in some of the smaller ones there are Methodist schools, some of them running in enrolment to 300 and 400. They serve Malays, Indians, and Chinese. Most of them have missionary principals, all of whom are Christians. Almost all the other teachers also are Christians. The government has furnished most of the funds for the erection of these school buildings, though local contributions have been considerable. The government grant-in-aid, plus local fees, pay almost all the expenses of the schools. In most cases the Board of Foreign Missions furnishes little or no funds for the operation of the schools, but does select and send out the missionary-principal and the missionary-teacher, both of whom are vital to the maintenance of the Christian character of the educational program.

India the Land of Great Faiths

When we come to India, the home of one-fifth of the human race, and the land of the great non-Christian faiths, we come to the field which has the greatest number of Protestant Christian converts and presents many of the most impressive evidences of the conquering power of the Christian faith. There are over half a million members in the Churches established by the American Methodists. Moreover, India is an area which in not a few parts affords signs of a rising spiritual tide. Fruitful mass movements are in progress in a majority of the principal divisions of the country. Nine-tenths of the Protestant Christians are the product of the mass movements. The

influence of the changed lives of these outcaste converts has been a chief cause explaining the conversion of a steadily increasing number of caste people. There is great danger that this opportunity of the ages may be missed as a result of the depleted missionary staffs. This is particularly true in the case of our Methodist fields and work. It would be a tragedy indeed if, after being one of the outstanding pioneers in the mass movement work, and after achieving large and highly significant results, we should, as a result of the failure to restore disastrous cuts, let this most promising work be further shattered. This challenge should be bracketed with that of China in its claims on the immediate and sacrificial attention of the United Church. In stressing this we have in mind the strengthening of the entire program, but especially all that has to do with the best possible preparation of a large and increasing number of Indian Christian workers and leaders—clerical and lay, men and women.

Returning from a recent thorough study of conditions among the people and Churches in India, Dr. Thomas S. Donohugh has provided for me the following comprehensive statement:

"In eighty years, the lifetime of some still with us, our Church has occupied and spread throughout this great field until we now have eleven annual conferences, a membership (including baptized children—165,005) of 525,816. This is approximately equal to the total in all other foreign fields. It equals 11.8 per cent of our membership in the United States. It approximates 13.8 per cent of the total Protestant membership of 3,800,000 in India and slightly less than 8 per cent of the total Christian community of 6,500,000. These statements are made not in any spirit of boasting. They rather show the responsibility which rests upon Methodists to build a Church worthy of the name of Christ. They also suggest the extent of Methodism's share in the vastly larger movements which

are immediately impending, and which in bulk and in potential influence are greater possibly than those found in any other mission field. To share this great responsibility the Board has in India and on furlough only 71 men and 73 women. This is a reduction of 27 from the number on the list in 1900, when the Church membership was reported as 85,565. Meanwhile, the number of Indian workers supported has increased from 1,454 to 4,371. The students in schools have decreased from 41,354 to 37,775. The Sunday school shows a small increase from 95,648 to 100,976. The American Methodists are considered by many leaders in other Churches in India to have fallen short in meeting the responsibilities they have undertaken. It is due them, and our own Indian Christians, that we increase materially the funds and workers of all classes. These are required not only to shepherd the present flock, but to prepare the way of the Lord for the multitudes already pressing into the Kingdom, the forerunners of the uncounted millions who will follow if we are faithful to the trust committed to us. No other Church has spread more widely, occupied more territory, gathered in more people in the same period, or suffered more in loss of workers and income. Single missionaries try to cover territory larger than some of our American States. Indian workers struggle to carry the word to a hundred scattered villages. We must not desert those whom God has given us, nor give up our hope that the Church may yet come to the rescue of its almost lost forces on the front lines."

Africa and Its Favored Moment

Africa, along with China and India, is one of the three major fields of the world mission and to it our recently united Church sustains a special relation. We are witnessing not the decadence of this great continent but a favored moment. It is my conviction that Protestant missions in Bantu Africa, and

it is, for the most part, to various areas of Bantu Africa that our work is related, have reached a most critical moment in their history. Without shadow of doubt these missions stand at a fork in the road. They have to make some decisions. It is a choice between a policy of admittedly-needed, wise, carefully-considered expansion and one of contraction. There is no such thing as maintaining the status quo. It is a choice between taking long views, thus of guiding on the future, or of guiding on the past. It is a choice between concerning ourselves chiefly with results of age-long as well as modern evils or with their causes. It is a choice in some parts between confronting the present baffling yet challenging situation with a genuinely united front or with divided ranks. The situation calls not only for fresh, long-scale planning but also for taking in the near future certain urgently needed steps.

Establishing a few union normal training schools is essential if we are to multiply sufficiently the number of well-trained teachers and evangelists. The medical work should be built up to the standards required by Government. More models in rural reconstruction work should be established. The plans of the Christian literature program projected by Miss Margaret Wrong should be given full effect. In view of the seriously understaffed Protestant missionary establishment, the Methodist Board should consider how in the near future to provide needed reinforcements. In this connection specially prepared workers should be sent to the Copper Belt of the Belgian Congo. Was there ever a time when Africa more needed a message of Christian hope and a fellowship transcending the rivalries of nations and the cleavages of race—the message of the love of God in Christ Jesus our Lord and the fellowship of the Church which is His Body?

Latin America and the Living Christ

The score of Latin-American republics, from Mexico and Cuba to Brazil, Argentina, and Chile, open up another vista of deep need and wide opportunity. Whether we view these interesting countries from the point of view of politics, economics, race, culture, or religion, they are destined to assume an increasingly important place in the life of the world. They have made a large and unique contribution to international affairs. They have witnessed a marked growth of democratic spirit and participation. They have enormous untapped mineral resources. Their population has been increasing at a rapid rate and is only in its beginning. Culturally, these republics have been exposed to the intellectual currents of the wide world. The Protestant missionary movement and rising indigenous Churches have made a notable contribution. While statesmen are endeavoring to promote political understanding and cooperation between the Americas, on the Protestants of the United States rests largely the responsibility of fostering cultural and spiritual understanding based on the Living Christ and His unerring governing principles. Two of the fields which present today a peculiarly strong appeal to the world mission are the large and influential class of intelligentsia largely estranged from religion, and, at the other end of the gamut, the vast hinterland containing the largely unevangelized Indian population. Then there should be kept in mind the growing tides of immigrants from the East and the West. The Methodist Church can make its most valuable contribution by sending several groups of carefully selected men and women of marked talent and advanced education, and by backing financially and otherwise constructive measures for insuring a well-trained ministry of nationals.

Mexican evangelicals continue to need and to desire financial and spiritual help from mission boards. It is false to rea-

son that young national Churches can assume the support of co-operative work, the training of the ministry, the production of Church literature, the development of adequate programs of religious education, of community service, nation-wide evangelism, and international fellowship. They can and do contribute to all these. But the burden of supporting the local work for a membership living on the lower economic levels, with the cost of living and foreign exchange ever on the rise, is too great to allow the carrying of larger burdens. No doubt in the old days, subsidies from foreign sources were too large; but today they are unquestionably too small. The sudden sharp withdrawal of contributions from abroad has brought many a tragedy. It is evident that such will continue unless help from outside agencies is made available. What is here said of Mexico might well be said of some other Latin-American fields.

Methodism and Seventeen European Countries

It is not widely known that the two larger bodies which entered the united Methodist Church have up to the present time been extending their helpful ministry to not less than seventeen different European countries. The European action of the Northern Church was largely the result of the reflex influence of its work among immigrants to the United States from Germany, Austria-Hungary, the four Scandinavian countries, Italy, and to a more limited extent from the Baltic and the Balkan countries. In the case of the Southern Church their work in Europe, confined largely to Belgium, Czechoslovakia, and Poland, grew directly out of their extensive war relief ministry following the World War of 1914-1918. In all of these lands a vital contribution has been made. The work thus initiated and at first helped by American funds has become increasingly self-supporting, and its permanent organization and

administration have become almost entirely indigenous or European.

There are Methodist Churches and conferences in approximately a score of Europe's countries. In August, 1939, representatives of these Churches met in Copenhagen, Denmark, to consider problems of mutual concern; some of them growing out of the unification of Methodism's three branches. Methodism includes only 112,000 people in all of Europe. It is a tiny sect in the eyes of the State Churches and the public. Yet, at Copenhagen was given an example of how a prophetic, small community may lead the world in spiritual unity. Delegates to the All-European Methodist Conference numbered some three hundren. They came from Belgium, Bulgaria, Denmark, Estonia, Finland, France, Germany, Hungary, Jugoslavia, Latvia, Lithuania, Madeira Islands, Norway, North Africa, Poland, Slovakia, Bohemia, Moravia, Sweden, and Switzerland. The sessions of their conference were held in the Jerusalem Church in Copenhagen. It was the first all-Methodist gathering in European history, and the first conference of one-time Northern Methodists since the Great War. From Germany came some sixty delegates, a strong section of the European Methodist population. Pastors, deaconesses, and laymen took an active part at Copenhagen. Historically, the Methodist temper in Germany has been pietistic. The flavor of Methodism in Germany from the beginning has been deeply spiritual, and Wesley's "warm heart" has ever been the pattern of salvation. It is fair to say that German Methodism is confused by the mingling of religion with social affairs. It cannot understand the implications of a social gospel. This was largely the frame of mind brought to Copenhagen by the Germans. The Swiss Methodist Church is an offshoot of the German Church and is today a strong body of devout Christians in its own right.

Methodism in Europe is a functioning society. It has an

imposing array of hospitals, hostels, homes, schools, and publishing houses. Its ministrations of mercy are exemplary to the entire Christian community in many of the countries. There are nearly eight hundred preachers and two thousand local preachers. The deaconess corps of 1,600 is one of the most effective bodies of Christian servants to be found anywhere in the world. Some five thousand other lay helpers, teachers, class leaders, and exhorters, contribute their time and talent. There are 910 Church buildings in Europe and two thousand preaching places. The youth roster embraces some 80,000 names. Churches and parsonages are valued at $8,500,000, and with all schools, publishing houses, hospitals, orphan homes, old people's homes, rest homes, hostels, the total value of Methodist property is more than $40,000,000. At the present moment, in view of the most critical European convulsion and its many resultant dislocations, it is impossible to predict just what the future has in store. But one thing is clear, and that is, that if the American Methodist Church is to be worthy of the name of Him who gave us the Good Samaritan as an example, and was Himself the Good Shepherd, it must in the coming days extend the helping hand to our suffering brothers and sisters in all these troubled lands.

The Moslem World a Test of the Validity, Vitality, and Victory of the Christian Faith

Surely as massive a Church as that of united American Methodism should be profoundly concerned with the claims of the Moslem world; and it must, therefore, be given extended treatment. The Moslem world of today is markedly different from that of yesterday. The social and religious system of Islam, for centuries the most rigid, exclusive, resistant, and, as some would say, the most intolerant of all, has during the decades of the present century been undergoing stupendous and

well-nigh unbelievable changes. Almost every Moslem land—in Africa, in Western, Central, and Southern Asia, and in the East Indies—is ablaze with new national and social aspirations and ambitions. One finds an earnest struggle to achieve a political organization of a more democratic and constitutional form. This is often coupled, however, with pronounced hostility to Western governments. The most remarkable event of all has been the abolition of the Caliphate.

The renaissance of Arabic culture, the rapid multiplication of periodicals and of book and pamphlet literature, the great increase in the numbers of Moslem youth in schools and colleges of Western learning, and the surging tide of new thought, all bear witness to a notable intellectual awakening. The new search for truth and the ferment of dynamic and even of revolutionary ideas are exerting a great emancipating, liberalizing, and transforming influence. The larger political and intellectual freedom leads inevitably to greater religious freedom. Reactionary conservatism, inertia, and intolerance are giving way to the spirit of scientific inquiry. Moslem teachers and writers reveal that they have a growing realization of the weakness of Islam as a religion to meet the social, national, and international demands of the modern age, or to satisfy the searching questions of the mind and the deeper longings of the heart. A re-evaluation of Islam as a religion is taking place, and Moslem thinkers are seeking to restate both their offensive and their defensive apologetic; and this is accompanied in some areas by a renaissance of Islam on modern lines, especially through the press at important centers.

A Moslem world undergoing such varied, such extensive, such profound, and such momentous changes is of supreme interest and concern to all Christendom. As a matter of fact, the attention of Christians is today riveted on Islam as at no other time since the Moslem invasion of Europe. And well it may

be. The position, trends, and purposes of a religion of over 250,000,000 adherents necessarily have large meaning to the Christian religion, with its world mission and program. The attitude and welfare of the followers of Islam have a vital bearing on the international and interracial relations of mankind, and, therefore, on the peace of the world.

The attitude of Christians and of Christian nations toward Islam and its adherents is most vital and pressing. What the attitude of Christians is to be will determine that of Islam to Christendom. Great is the need of Christianizing the impact of the so-called Christian nations upon the Moslem world. It is to be feared that much of the diplomacy, the territorial designs, the administrative policy, and the commercial activities of Christian powers have been and still are non-Christian as judged by their effects. The spread of Western materialism and of the corrupt influences of modern civilization, unless the adequate counteracting and transforming energies of vital Christianity are more largely brought to bear, will result in making the last state of Moslem lands worse than the first.

There are many signs of the weakening of the social hold of Islam. This is illustrated in the changing position of women, especially in the cities: for example, in abolition of the veil and what it stands for; in the postponement of marriage and the greater freedom of choice on the woman's part; in attendance of women at lectures and entertainments; in the formation of women's clubs; and in the ever-growing demand for education. The spread of Western industrialism and the startling development of the material aspects of modern civilization have had a marked disintegrating influence.

Everywhere one encounters a hunger for knowledge. A new mentality is being developed as a result of contact with Western science and civilization. Above all, one is impressed with the religious unsettling among Moslems. Many are sorely per-

plexed and do not know where they are going. There are multiplying evidences of rebellion against tradition and external authority. Much of the old bigotry and fanaticism have gone. There is a spirit of inquiry abroad, combined with a determination to make the most of themselves and of the new day, accompanied in certain places by a violent nationalism.

The marvelous accessibility of the Mohammedan world to the friendly and constructive ministry of the Christian religion is noticeable. Whole regions and entire classes of people who never before were reached by the message of Christ have now become physically accessible. There have been rapid and fascinating developments in ease of communication throughout North Africa and the Near East by the construction of thousands of miles of railways and modern highways, the use of automobile transport, and the air post. Even the Sahara nowadays is being regularly crossed by automobiles, and railroads are extending. The radio also has come into wide use even by Bedouin Arabs. An Arab today would rather buy a radio than a camel.

In almost every Moslem land education is being actively promoted by the Government as well as by Christian missions, and the rate of literacy is rapidly increasing. The present generation is gaining an entirely new outlook because of the newspaper, books, the cinema, and the theater, while modern pictorial advertising has created a hundred points of contact with Western civilization. A far larger proportion than formerly of pupils and students in mission schools and colleges of the Near East and Southern Asia are Moslems. The same is true of parts of Africa. The problem in the Moslem world today, therefore, is not that of accessibility, but one of adequate multiplication of workers, of a better distribution of the forces available, and of augmenting the spiritual forces. The work of American Methodists on behalf of Moslems is found chiefly in

India, in the Netherlands Indies, in French North Africa, and in the Jerusalem School of Islamics and Hebraics.

The impression is too widely prevalent in the Churches at the home base that work for Moslems is comparatively fruitless and hopeless. The truth of the matter is that the time has now come to reap. Whereas formerly indirect methods of approach were necessary on account of government restrictions and Moslem opposition and fanaticism, yet in many Moslem lands today the way is open to widespread and direct evangelization. The minds of Moslems are now in a plastic and impressionable state, and must be given the Christian message.

The essential victory or ultimate triumph of our Christian faith is involved as well as its validity and vitality in our attitude toward Moslems. A gospel which cannot, after being adequately brought to bear upon Moslems, win their minds and hearts, and command the allegiance of their wills, must fail to satisfy the deepest longings and the highest expectations of the followers of other religions and of those without any religious faith. Ultimately, therefore, the triumph of the Christian cause in other foreign fields and at the home base is involved in what takes place in the Mohammedan world.

Unoccupied Fields

In any view of present-day needs, opportunities, and challenges to American Methodism, as to the Protestant forces in general, the unoccupied fields abroad must not be overlooked. At the World Missionary Conference the Report of the Commission on the Occupation of the Field, of which I served as Chairman, included a list of the fields which at that time were either totally or largely unoccupied. A recent examination of that list revealed that it stood almost the same as it was then, that is, in the year 1910. We must still point to fields like Afghanistan, Nepal, Bhutan, Tibet, Outer Mongolia, and the Central Asiatic

plateau in general, as without missionaries. In British India there are still many of the native states unentered and other considerable areas of one, two, or four million inhabitants still untouched by the missionary movement. Attention has already been called to the vast area of neglect, the Moslem world. Among the millions of Bantu Africa there are on the average only fifty-six missionaries to the million. It is said that only 45 per cent of China is even measurably occupied by missionaries and Chinese Christian nationals. This list could be extended. There are also large population groups virtually unreached by the Christian propaganda, such as the larger part of the rural population of Japan. The Jews as a class are largely neglected by the Christian evangelist, whether we have in mind Poland, parts of Central and Southeastern Europe, South Africa, South America, or the United States. Unoccupied areas present not merely a geographical problem, but constitute ideologies or systems of government, thought, and belief, which tend to close the doors and to keep them closed, or which, at any rate, add to the difficulty of the missionary. The real followers and ambassadors of Christ cannot be content with a Christian community of only 13,000,000 among the hundreds of millions of the so-called non-Christian world. The great challenge of this group of facts is that the day of the pioneer is not over. From the day of John Wesley, Methodism has been at its best as a pioneer and as a pronouncedly missionary force.

We have had pass before us in rapid review some of the many calls which constitute a summons to the united Church to a great advance. Is it not an irresistible call to augment greatly the leadership of the missionary forces at home and abroad? It has been my opportunity in recent years to visit nearly all of the fields, not only throughout America, but also on the other continents in which the three uniting Churches have been serving. Moreover, these face-to-face visits have been sup-

plemented by attendance upon many world, regional, and national conferences in which our home and foreign mission agencies have been represented, not to mention my many other opportunities as Chairman of the International Missionary Council. These world-wide contacts have left upon my mind and heart the distinct impression that, with almost negligible exceptions, our missionary staffs are seriously undermanned, overburdened, and overwrought. As already pointed out, the united Church has a vast and, excepting the Church of Rome, and the Anglican Communion, an unparalleled geographical spread. In most of the areas where we have workers, the fields are dead ripe for harvest. Almost anything is possible in the way of large yield, granted we have a sufficient number of well-qualified workers. Furthermore, with reference to certain of our fields which at present are largely sterile or unfruitful, let it be reiterated that a relatively small increase in staff would entirely change the picture.

"Be Ye Also Enlarged"

The able editor of *The Methodist Protestant-Recorder,* in a leading editorial, following the Uniting Conference at Kansas City, with remarkable insight, said just the word which needs to be taken to heart by all the members, as well as the leaders, of each of the uniting Churches. He directed his message to the rank and file of the members of his own Church, but it is equally applicable, possibly more applicable, to the members of the two larger communions. His word that he brings home with persuasive power is the injunction of St. Paul to the Corinthians, "Be ye also enlarged." How true it is that, if the new Methodist Church is not to hesitate and mark time, but rather to heed the summons to a truly great advance, which comes at this momentous time from all parts of the wide world, at home and abroad, and to go from strength to strength, each

member of the united body must himself also be enlarged. The expansion so imperatively needed is not simply a legal, or an institutional, or a numerical matter, but something very vital and, therefore, individual. Each one must live a more spacious, a more abundant life. This means growth in knowledge of the larger Methodism—its antecedents, its ongoing life, its distinctive convictions and contributions, its shortcomings and possibilities. It means widening of one's vision and expanding one's fellowship. It means such cultivation of the imagination as will make effective the Golden Rule. It means accessions of superhuman wisdom, love, and power.

CHAPTER VII

METHODISM AND THE LARGER EVANGELISM

As said above under Governing Principles, the supreme purpose of the Christian Church, of which the Methodist Church is a vital part, is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships. This is incomparably the most important work for every Christian. It is the service most needed, and, generally speaking, most neglected. What activity is so highly multiplying in its influence? What so enduring in results? The present is the time of times to lift up this whole subject of comprehensive evangelism into a place of central prominence. All over North America, in fact throughout the world, there is need of a summons to the larger evangelism. Larger in what sense?

Larger Desire

Larger in the sense of larger desire. A precursor and an accompaniment of the most spontaneous and fruitful evangelism has ever been unselfish and compelling desire. All of us are in the habit of doing what we supremely desire. Happily this desire can be created and developed. What is the secret of generating such a pure and mastering desire to win men to Christ and his program? For one thing, by meditating on the need of men without Christ. I suggest that we let our minds dwell on those whom we know but who have not come under the sway of this wonderful Savior and Master. Think of those who are living worldly, selfish, proud lives; of others who are

living indifferent, apathetic, unresponsive lives; of those who are living narrow, contracted, atrophied lives; of those who are sorrowing and lonely; of those who are hungering and thirsting; of the many who are fiercely tempted, sin-bound, habit-bound; of men defeated and discouraged; of multitudes in the mazes of skepticism and unbelief, bewildered and in a true and graphic sense literally lost. No Christian, unless abnormally constituted, can thus meditate upon his fellow men in the midst of such need and bearing such burdens without having reflection generate within him a Christlike desire to bring relief.

Another and even more potent source of unselfish desire that issues in action is reverent and responsive meditation on God as revealed in Christ—who He is, where He is, what His character is, what His ways have ever been, what His resources are, what His designs on behalf of His children are. Here again let it be said that unless one is abnormal, unreal, or dishonest such dwelling on the loving Heavenly Father and His provision and wishes for all His human creatures invariably must prompt one to unselfish action.

The larger desire so essential to evangelism is a product not only of meditation but also of contagion. It is communicated by Christ Himself. One of the most helpful sermons I ever heard was by Bishop Thoburn on the text, "The love of Christ constraineth me." The truth in his message which laid most powerful hold and wrought a great change in me was that the love of Christ enables one to love the unlovable. I do not find this in non-Christian faiths or in the areas of unbelief. It is a divine product.

Larger Understanding

The larger evangelism so much needed today must be characterized by larger understanding or comprehension. In what repects? Larger understanding on the part of Christian work-

ers everywhere of the antecedents, the background, and the traditions of the people whom they would win for our Lord. There must also be far greater recognition of the changed psychology of men in virtually every part of the world; emphatically we are in a different world. There must indeed be an understanding of our times. Old things have passed away, all things are becoming new. There must be a larger knowledge of the unanswered questions on matters pertaining to religion among thoughtful and inquiring men everywhere; without this how impossible to bring to them a truly relevant message. We must above all things have a thorough and profound understanding of the faith we profess and the message to be proclaimed. We must also familiarize ourselves with the battleground of those whom we would win—the tug of their temptations, the grounds of their discouragement, pessimism, and despair. In this connection we must not only be aware of the forces arrayed against us in the heavenly warfare but also and especially of the forces and factors that favor us. We must acquire a more profound knowledge of man himself and of the possibilities of human nature; likewise of the limitless, invisible, spiritual, superhuman resources of the Living God.

Larger Plans

Larger plans by far must characterize the evangelism so imperatively needed in these fateful days. How pitiably inadequate are the plans of the Christians in contrast with the wide areas and profound depths of human need and with the world-wide designs of the divine Savior of men. How little the evangelistic programs of our Churches remind one of the spacious conceptions and vast proposals of Christ, such as "Ye are the light of the world"; "Ye are the salt of the earth"; "Go ye into all the world and preach the gospel to every creature"; "Ye shall be witnesses unto me in Jerusalem, and in Samaria,

and in all Judea, and unto the uttermost part of the world." We should be put to shame and greatly stimulated by the recent truly wide-ranging and worthy planning of the Christians in Japan in their Kingdom of God Movement, of the National Christian Council of China in their Five-Year Movement, and of the Indian Christian Council in their Week of Witness program.

Larger Adaptation of Ways and Means

Great also is the need in all the Churches and their auxiliary agencies of a greater adaptation of ways and means to meet the requirements of modern evangelism. A somewhat comprehensive study of recent notably successful pieces of evangelism in the Orient, as well as in the Occident, reveals the value of such emphases, practices, and means as the following:

Plans of publicity calculated to arrest and hold attention on the subject of religion and its relevancy to present-day felt needs.

The recognition of certain times or seasons for evangelistic effort; for example, Holy Week.

Concentrating all the Christian forces on a given area, or class, or interest; for example, an entire city, the government students of an entire country.

Centering efforts on the youth.

Retreats for those who are to participate in a special evangelistic effort.

Training of personal workers.

The group method.

Religious education, ably planned and conducted.

Larger use of pertinent religious literature.

Multiplying the number of capable apologetic pens and voices.

Above all, improving greatly the processes of preparation for and following up of evangelistic campaigns.

If the unification of the three Methodist bodies does nothing more than lead many of us to influence the agencies we represent to restudy, to restate, to revise, and, where necessary, to revolutionize our programs and plans of evangelization, it will make our coming together stand out in all the coming years as of the greatest significance.

Larger Unity

The larger evangelism which we long to see will result inevitably from our new and larger unity. On the authority of Christ Himself real unity is an absolute essential to the realization of the highest evangelistic objective. He prayed—think of it—our Lord prayed that we all might be one, not as an end in itself, but "that the world may believe." Thus the unity of His followers constitutes the triumphant apologetic. If there are in the fields with which we are most familiar, individuals, groups, or large numbers who are unbelieving, may it not be that one, possibly the principal, cause is the lack of unity among His professed followers? The dimensions of the task of bringing whole communities and inflamed human relations under the sway of Christ are so vast, and the difficulties are so very great, that nothing less than actual unity in objectives, in organization, in sacrificial action, in intercession, and in spirit will prevail. The clock has struck, the hour has come when in this vital matter of evangelization all who acknowledge the Deity of our Lord Jesus Christ should pool not only knowledge and experience but personalities, funds, plans in the making, and measures for the triumphant conduct of the work itself.

Larger Message

The larger evangelism demands a larger message. Nothing short of the integral, individual social gospel will suffice. At the notable World Missionary Conference on the Mount of

Olives, a few years ago, the company of Christian leaders from all parts of the world unanimously adopted a Christian message for the world mission of Christianity. This statement covered some fourteen pages, but it could be summed up in four words —"Our message is Christ." It is well to remind ourselves that we have a larger Christ. Not a new Christ, for He is "the same yesterday, today, yea, and forever"; but a larger Christ. Larger in what sense? Larger in that there are today millions more of men and women than a few years ago who have come into an authentic, first-hand knowledge and experience of Christ. Larger in that there are so many entire communities such as mass movement villages of India and certain slums of Western cities completely transformed by the power of the Living Christ. Larger, thank God, in that in situations of impossible tension and conflict in such areas as that hottest spot interracially, South Africa, the Central Europe of today, and the serious international complex of the Japan and China relations, Christ has shown Himself able through His followers in so many instances to transcend these alarming differences.

Larger Exposure to the Living Christ

This larger, more comprehensive, and more truly adequate evangelism is a demand for the larger exposure of men to the Living Christ. It is not in man that walketh to convert others to Christ. "No man can say that Jesus is the Christ but by the Holy Spirit." But we can by life, by word, by direction to the original writings of the faith, by multiplying contacts with trustworthy witnesses who have had indubitable experience of Christ—by these and other means expose men to Christ. Christ will then make his own impression. With them as with us it will be gloriously true that "we all with unveiled face beholding as in a mirror the Lord Jesus are changed (we do not change ourselves) from character to character even as by the Lord the Spirit."

CHAPTER VIII

THE METHODIST CHURCH AND THE ECUMENICAL MOVEMENT

Recent Developments in the Ecumenical Movement

During the last three decades there has been a marked and increasing interest in the ecumenical movement. This is described by the theologians and others in differing phraseology, such as the *Una Sancta,* but there is a growing agreement as to the drawing together of those of every name who acknowledge Jesus Christ as Lord into a world-wide Christian community. Beginning with the World Missionary Conference of 1910 in Edinburgh, the movement has steadily gained momentum. The chief milestones since then have been the Universal Christian Conference on Life and Work at Stockholm in 1925, the Ecumenical Conference on Faith and Order at Lausanne in 1927, the World Missionary Conference at Jerusalem in 1928, the World Conference on Life and Work at Oxford in July, 1937, the World Conference on Faith and Order at Edinburgh in August, 1937, the World Missionary Conference at Madras in 1938, and the Universal Conference of Christian Youth at Amsterdam in 1939. The most significant development in this series of Christian world consultations was the virtually unanimous action of the Oxford and Edinburgh meetings of 1937 to call into being a World Council of Churches. A joint committee for this purpose was set up and it is hoped that within the next two years the World Council will be established. It should be pointed out that both of these

recent meetings at Oxford and Edinburgh were very representative, each one having present delegates from approximately one hundred Protestant and Eastern Orthodox communions.

The Madras Conference while differently constituted, being devoted primarily to furthering the missionary program of the Protestant Churches, was the first conference ever held in which the Younger Churches, planted by the missionaries in Asia, Africa, Latin America, and the Pacific Islands, were represented on a parity as to numbers and responsibility with the representatives of the Older Churches of Europe, America and Australasia. At this gathering necessary steps were taken to relate these Younger Churches to the proposed World Council of Churches, the Oxford and Edinburgh Conferences having been composed almost entirely of delegates from the Older Churches of the West. The last four of these great conferences were projected largely without reference to each other. It is all the more significant that they one and all reveal a literally world-wide interest and concern in the momentous and grave issues that confront the Church and its auxiliary agencies, world-wide recognition that the problems which most burden and baffle each nation and each Church can best be solved in a world context, and, above all, world-wide desire and purpose to draw together in co-operation and unity that we may realize and express the objectives of a world-wide Christian community. While these developments do not reveal that the Churches of the world are ready to unite organically, they are prepared to co-operate, and that is great gain. It is a striking fact that no one who was at one or more of these recent world gatherings can doubt the reality of the Church Universal in actual process of evolution.

The major Methodist Churches of the United States, as well as of the British Isles, Canada, Australia, New Zealand and other parts of the world, were ably represented in nearly every

case at this series of ecumenical assemblies, and at the more recent gatherings were more largely represented than any other communion, unless it be the Church of England. Doubtless their appreciation of the objectives and values of these conferences was furthered by the various Methodist Ecumenical Conferences, the beginning of which considerably antedated that of this more widely representative and more truly ecumenical series. Moreover, leaders of the bodies constituting the new united Methodist Church have had a prominent part in the organization and leadership of the Federal Council of the Churches of Christ in America. They have also been among the moving spirits in the many National Christian Councils and the International Missionary Council which have done so much to draw together the missionary forces of all the Churches.

Gains from the Ecumenical Movement

The important question arises, What have the missions of the new and larger Church of Methodism to gain from the ecumenical movement? Much in every way. It will, in the light of more than one unification undertaking, help to save us from some of our greatest perils. As we have seen, a very real danger is that of looking upon our union as an end in itself, counting ourselves as having attained, of becoming self-centered. By thorough identification of ourselves with this wonderful fellowship it stands to reason that such intimate exposure to the life, the work, and the leadership of other communions will result in widening our own horizons, enlarging our knowledge, and, by example, stimulating our wills to larger and better achievement in working out our own problems and programs. Just at this period of reorganization and of charting new courses this should be of inestimable value.

Moreover, both in the home mission fields and in those of foreign lands we have entered upon the promising period of

joint planning, and, increasingly, of joint action. This is partly one of the causes and partly one of the results of the growing ecumenical spirit. It would be difficult to mention any considerable field or range of concern at home or abroad—for example, urban area, rural area, population group or class, functional activity—in connection with which it would not be highly advantageous for all the denominations concerned in the particular field, or phase of work, to unite in survey and in the formulation of plans and programs. The gains resulting from avoidance of overlapping and duplication, from filling gaps or areas of neglect, from mutual enrichment, and from strengthening leadership (through making the contribution of specialists of certain denominations available for all), would be very great indeed. Then there is deep sense of satisfaction and of added strength in the knowledge that one is not alone but has a part, be it ever so humble, in the all-embracing, world Christian fellowship, and in the achievement of its largest manifestations.

Contributions to the Ecumenical Movement

On the other hand is the equally significant question, What may The Methodist Church and its missions contribute to the ecumenical movement? Doubtless the greatest single contribution will be to make of our union an outstanding success. There is need of more object lessons of well wrought-out and effective unification undertakings. This one is being observed by others with close attention. It has not escaped the editorial notice of the Roman Catholic Church. But it should be more than an ecclesiastical rearrangement of existing agencies. Rather should it mark a great, vital, creative development. Some of our number may say, since our hands are full perfecting our own union scheme, why give attention to the larger unification proposals, and to such a vague and far-off consummation as the realization of the vision of the ecumenical movement? Because,

if ever we needed the help coming from the light and experience of other bodies of Christians and of their leaders who are concerned with similar problems and issues, it is at this very stage. In our period of readjustment and of trying to think out the best possible ways and means, it is no time to be isolationists. This is the time of times to take counsel and to cooperate with those who are living in large dimensions, and occupied with creative processes. Our missionary enterprise, as we have noted, is world-wide in its sweep and program. In this sense it may be said to have become ecumenical. This imposes added responsibility for "To whomsoever much is given, of him shall much be required."

God has bestowed on American Methodism the spirit of the pioneer and of adventure. Through all its history He has fired it with the passion for evangelism. It has ever made central in its membership an authentic, personal experience of Christ. It has courageously proclaimed both the individual and social aspects of an integral Gospel. The agreement in the united Church to maintain the episcopal form of government enables it to mediate helpfully with other bodies which are grappling with unification problems. Moreover, there are, as pointed out in another connection, certain advantages in the sheer weight of numbers, and the union effected by the three American Methodist bodies is the largest of modern times. Emphatically the ecumenical movement stands in need of the active collaboration of the new united Church. The world is too strong for a divided Church. Methodist reunion, great as it is, is not enough. Time passes. While we delay the world crumbles. If there be among Methodist leaders any who in this day question whether the Church should throw itself with abandon into this ecumenical movement, and so place its resources at the service of the larger world Christian community, let them heed these words of Christ, His only authentic words outside the four Gospels, "It is more

blessed to give than to receive." Surely, in using such language to enforce unselfish action He had in mind something very precious to bestow on those who lose themselves in great unselfish causes.

Next Steps in Furtherance of the Ecumenical Movement

What are some of the next steps which in furtherance of the ecumenical movement, or the drawing together of the various Christian communions in unity, are of interest and concern to the new Methodist Church, as well as of other Christian bodies? It is well to remember that the unity increasingly desired among Christians has two aspects, first, the inner or spiritual unity which is hard to define, but which is profoundly felt or experienced by individual Christians the world over; and, secondly, the outward or visible unity which expresses itself among denominations in mutual recognition, co-operative action, and in corporate form. With this in mind let us consider concrete plans and measures calculated to foster the realization of the unity which the Churches should seek. It will be recognized that some of these proposals are of concern to large or small groups of denominations in certain countries or wider areas, and others may be regarded as of truly world-wide range. Directly or indirectly they should all command the attention of leaders of Methodism.

There is imperative need of a long-scale, comprehensive and intensive educational campaign to acquaint the rank and file of membership of the Churches with the desirability and necessity of Christian unity. Only in this way will the widely prevailing ignorance, apathy and inertia on the subject be overcome. The consideration of the subject has been limited too largely to the leaders. The failure to educate the Church membership explains why many a union plan breaks down.

The educational agencies of the Church should provide outlines of study of interesting and relevant aspects of the Christian union movement in general, and likewise deal with needs and developments of special concern to our particular denomination. Happily a great deal of valuable printed material has been prepared during the past two or three years, largely under the auspices of the bodies related to the recent ecumenical conferences. In fact, what amounts to an invaluable library of books dealing with different aspects of the subject has been evolving and will be of great service to preachers and other leaders of study circles and open forums. In this connection attention is called to the "Preliminary Working Bibliography of Christian Unity from the American Standpoint." As the complaint has been made that much of the literature dealing with unity is too technical for popular use, a most valuable outline entitled, "Studies in Church Unity" has been prepared by Professor Angus Dun and admirably meets the need as a semi-popular introduction. The literature referred to in this chapter can be obtained through the Federal Council of Churches of Christ in America.

The educational process, should bring home to the consciousness of the Church membership the all-too-widely prevailing conditions which create the demand for a greater unity than now exists, such as, over-churching both in small towns and in great cities; the present inefficient or wasteful use of resources; the meaninglessness of our denominational divisions when transplanted to the mission fields; the weakening of the apologetic value of the Christian message due to the lack of a united front.

Far better provision should be made in the curriculum of the theological seminaries for the instruction of the ministry of tomorrow in all that pertains to the weaving together of the Christian communions. There should be a chair which deals with the doctrines and polity not only of the Church to which

the seminary belongs, but also of other communions. Chairs of Church history, liturgics, symbolics, and missions should treat all branches of Christendom. The work in the curriculum might advantageously be supplemented by intervisitation on the part of the students of the seminaries of different denominations. The special conferences of theological students held under the auspices of the Christian Student Movement are absolutely invaluable in promoting the understanding, atmosphere, and fellowship in which genuine Christian unity develops. Representatives of the ecumenical movement should be invited to give lectures and conduct discussions in the seminaries.

Attention should also be called to the international commission appointed by the Continuation Committee on Faith and Order and working in two sections, an European and an American, and composed of leading scholars, which commission is to re-examine the doctrine of the Church. This exhaustive study, to be carried forward under able leadership, is of basic importance. Its conclusions are bound to have a profound influence on the development of the ecumenical movement.

On the authority of the teaching and the example of Christ, prayer is of supreme importance in achieving vital, triumphant unity on the part of His followers. In other words, the unity which He wills is a superhuman creation. The practice in some countries, for example, Norway, of setting apart one Sunday each year for special prayer for the ecumenical movement is worthy of wide observance. Since 1920 the world-wide observance of the eight days before Pentecost, as a special time of prayer for the unity of Christ's Church, has been fostered by the Faith and Order Movement. The Edinburgh Conference of 1937 also called attention to the suggestion of Pastor Wilfred Monod of France that when Holy Communion is celebrated the officiating minister should use words in prayer, or in preaching, which will help worshipers to identify themselves with the

whole Christian fellowship in the act of communion. It is transcendently important to give heed to this vital counsel.

Outstanding series of Holy Week services, under the auspices of local Councils of Churches, are now annual events in nearly all of our major cities. Some of the most notable are also held in communities where there is no inter-Church agency. Many similar union services commemorate other seasons of the Christian Year. In an increasing number of places an annual joint-celebration of the Holy Communion has become a distinctive feature of Holy Week, or in connection with conferences on unity, especially among Churches for whom intercommunion raises no issue of principle.

The practice of the early Christian Church, which is being followed so helpfully by the European Central Office for Inter-Church Aid, by the Russian Church Aid Fund, and by certain individual communions, of affording financial aid and other assistance to suffering or impoverished Churches of other communions, is not only an expression of the Spirit of Christ but an invaluable means of fostering ecumenical education, co-operation and fellowship. At the present tragic time when minority churches in Europe and the Younger Churches in China, not to mention others, are undergoing such suffering and persecution, this Christlike and apostolic ministry assumes added importance.

Many of the most significant Church union movements have been the product of pervasive revivals or spiritual awakenings. The most conspicuous examples in recent years have been those afforded in India, China, Japan, and Korea. The memorable campaigns of evangelism conducted by Dwight L. Moody in the great cities of America facilitated greatly the bringing together of the Churches and laying the foundations of enduring union. The Preaching Mission has afforded not a few other demonstrations of effective witness before multitudes who were detached

from Christianity, as well as exhibiting the practicability and fruitfulness of genuine unity.

It is widely recognized that sound policies of co-operation in all spheres of Christian action have done much to facilitate the drawing together of the Christian Churches. Such co-operation between Christian bodies, if it is to be truly effective, must have regard to certain guiding principles and governing considerations. Among these principles, based on my personal studies and experiences in different parts of the world, attention is called to the following:

(1) In determining the sphere of co-operation due regard is paid to the objects to be achieved, namely: (*a*) to meet real and recognized need; (*b*) to obviate conflict and unnecessary waste; (*c*) to accomplish important results which cannot be secured as well, if at all, by the co-operative agencies working separately.

(2) At the very beginning of the undertaking the various bodies joining in the co-operative arrangement enter into an understanding as to objectives, scope, direction, assignment of responsibilities, support, and all else vital to the success of the undertaking, and this understanding is set forth with clarity in writing.

(3) The co-operative agency possesses only such power as the co-operating bodies confer upon it.

(4) The plan of organization is made as simple as is compatible with achieving the desired results.

(5) Everything is done openly and in consultation.

(6) There is a sincere determination to understand the viewpoints and the distinctive characteristics of the different units, and willingness to accept what others have to give.

(7) Wherever co-operation is undertaken it is carried through so thoroughly as to create the confidence on which further developments must depend.

(8) No large venture of co-operation can proceed to high success without adequate financial resources, but it is believed that these will be forthcoming if the other conditions here emphasized are met.

(9) The leaders are on their guard lest in their own lives there be manifested or tolerated those things which tend to destroy co-operation or to make impossible true Christian unity; for example, ignorance and prejudice, hazy thinking and vague statements, selfish ambition and jealousy, suspicion and lack of frankness, intriguing and disloyalty.

(10) The prime consideration to be borne constantly in mind by all engaged in the work of co-operation is that of rendering Christlike service. First and last in point of importance is the recognition of the Lordship of Jesus Christ, and the conviction that He Himself wills co-operation and unity.

One of the most encouraging developments is that of the multiplying examples of interchange of pulpits, exchange of Church membership, and of intercommunion on the part of different Churches at home and abroad. It would seem that with proper understanding these practices should be encouraged. They certainly make for ecumenicity.

Springing up in different parts of the world are fellowships of unity which are exerting an influence out of all proportion to their size and number. One good illustration is that of the Friends of Reunion in Great Britain, another is the Anglican and Eastern Churches Association. In some respects the most impressive example is that of the Fellowship of Unity in Egypt initiated several years ago by Bishop Gwynne. This fellowship holds each year impressive, largely attended meetings of members of several communions, Eastern and Western. It provides lectures on various aspects of the religious life and practices of the different Churches, furnishes articles for the press dealing with ecumenical questions, and arranges for parties to visit

different churches at special times and seasons for the study of different forms of worship. The Churches in America have hardly begun to explore the possibilities of a more intimate and vital understanding of each other's modes and experiences of worship. Much more might be done by introducing the best known hymns of one Church or confessional group into the services of others. The World's Student Christian Federation in bringing out its ecumenical hymnal has rendered a great service in this direction.

More and more the Churches of different denominations should take co-operative action in establishing local branches in new communities, or in communities marked by a rapid increase in population. They might well establish permanent comity commissions to review and guide in the location of churches, and to advise as to the reorganization of the Christian forces in places where decrease in population has left more churches than can be adequately supported.

Valuable guidance is afforded on problems which are sure to confront the Methodist Church in its foreign missionary work by the following action adopted at the Edinburgh Conference on Faith and Order in 1937:

"A problem calling for far-sighted policy is that presented in areas where, when union is under discussion, it becomes necessary for a Church to choose between, on the one hand, entering into a unity with other denominations within the same national boundary, and, on the other hand, maintaining connections with other Churches of its own order throughout the world. Experience shows that the injury done to the Christian cause by the multiplicity of separate Churches within a given area is so great that the territorial unity of Churches should normally be regarded as desirable where it can be accomplished without violating the principles of the Churches concerned. It must, however, be recognized that the ideal of a territorially or

nationally united Church is accompanied by certain dangers. Therefore, we urge that in developing Church union on the territorial basis, every care should be taken to preserve in nationally constituted Churches a sense of ecumenical relationship, and to maintain such relationship in every possible way. For example, the United Church of Canada not only has united three communions into one united Church, but also maintains affiliations with the ecumenical bodies to which the three uniting communions belonged.

"The Churches and mission boards of the West have a great responsibility to discharge in regard to union movements among the younger Churches. Even where the younger Churches are autonomous, they will naturally seek counsel and encouragement from the older Churches to which under God they owe their origin. While it is right and proper for the older Churches to place at the disposal of the younger Churches what they most value in doctrine, worship, and order, it must be recognized as a fundamental necessity that in all matters both older and younger Churches should be free to follow the leading of the Spirit of God as it is apprehended by them.

"The Conference has heard, with deep appreciation, of movements toward Church union in many parts of the world. It regards the scheme for Church union in South India, about which three Churches are now negotiating, as deserving of particular attention and study, because in it an attempt is being made to include within a united Church communions holding to the episcopal, the presbyterial, and the congregational principles. The importance of prayerful study of this scheme is further shown by the fact that union negotiations based on its principles are in progress in other parts of the world. In dealing with this and with similar cases, the Churches of East and West alike may be called upon for great acts of trust."

If the leaders of the new united Church, within the sphere

of their opportunity and influence, seek to bring to bear these principles, methods and means, both in the process of seeking to make effective our own denominational union, and also in promoting co-operation and unity between our own and other communions, the Methodist Church will become an increasingly helpful factor in the development of the ecumenical movement. We do well to keep in mind that we are in a uniting Church and not simply a united Church, and, therefore, should be ready to consider negotiations for ultimate union with other communions. May not the Methodist achievement in unity be a call to ecumenical leadership? We should, therefore, leave no stone unturned to draw into organic union with ourselves all of the unaffiliated bodies of Methodists in the United States. Attention has been called to the united Methodist Churches in such fields as Japan and China. A similar policy should be followed in other fields to which our Church is related and where such union is still to be achieved. Moreover, why should not our new Church here in the United States, in the years that lie ahead, take the initiative in bringing about organic union with other communions?

The present titanic world convulsion and struggle is the first great war since the ecumenical movement found expression. This will subject the movement to a supreme test. The Church must manifestly be still the Church united as the one Body of Christ, though the nations in which it is planted be at war with one another. Its fellowship in prayer must not be broken. In the Church of Christ we have a faith unlike any other in that it is found in virtually all nations; and yet it is a fellowship that knows no century, no country, no race. It recalls the words of the Epistle of Diognetus in the second century which in referring to the "Christians scattered in different countries" says of them that they "held the world together." If that could be said in those days of the beginnings of Christianity, what should

we not be able to say of the all-embracing Christian Church today? It is the embodiment of the continuing and living presence of Christ in the world, for as He said, "Where two or three are gathered together in my name there am I." The great word, voiced at the recent conferences at Oxford, Edinburgh, Madras, and Amsterdam, expressed in elemental simplicity, reality and adequacy, was that the Church be the Church—that is, that it have a vivid and commanding realization of itself as the Body of Christ and thus itself manifest His mind and will in life, in word, and in all relationships.

APPENDIX A

BOARD OF MISSIONS AND CHURCH EXTENSION

(Methodist Discipline, 1939)

SECTION I

The Aim of Missions

¶ 931. The supreme aim of Missions is to make the Lord Jesus Christ known to all peoples in all lands as their Divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian Churches; to enlist them in the building of the Kingdom of God; to co-operate with these Churches; to promote world Christian Fellowship, and to bring to bear on all human life the spirit and principles of Christ.

SECTION II

Incorporation

¶ 932. There shall be an incorporated Board of Missions and Church Extension of The Methodist Church, hereinafter called the Board. It shall conduct its operations through three administrative Divisions, each of which shall be incorporated. The Board and its Divisions shall be domiciled and incorporated in such state or states as the Board may select. Subject to the limitations hereinafter specified, each of the incorporated Divisions shall be subject to the supervision and control of the Board, and all shall be under the direction and control of the General Conference of The Methodist Church in all things not inconsistent with the constitution and laws of the United States and of the states of incorporation.

¶ 933. The Board shall have control of all the work formerly controlled and administered by the following: The Missionary Society, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, and the Ladies' Aid Societies of the Methodist Episcopal Church; the Board of Missions, including the Woman's Missionary Society, the Woman's Board of Foreign Missions, the Woman's Board of Home Missions, and the Woman's Missionary Council, and the Board of Church Extension of the Methodist Episcopal Church, South, and the Board of Missions of the Methodist Protestant Church, and such other corporations or agencies

of the General Conference which do similar work; but this recital shall not be construed as exclusive.

SECTION III

Constitution

¶ 934. *Article* 1.—*Name and Object.* The name of this organization shall be the Board of Missions and Church Extension of The Methodist Church. Its objects are religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity in every part of the world, by the promotion and support of all phases of missionary and Church extension activity in the United States and other countries; to promote missionary intelligence, interest, and zeal throughout The Methodist Church, and to aid in Christianizing personal life and the social order in all lands and among all peoples. Other agencies of The Methodist Church shall conduct work in foreign fields only in co-operation with Board of Missions and Church Extension.

¶ 935. *Art.* 2.—*Authority.* The Board shall have authority to regulate its own proceedings in accordance with its Constitution and Charter; to buy, acquire, receive by gift, devise, or bequest property, real, personal, and mixed, and to hold, sell, and dispose of property; to secure, appropriate, and administer funds for its work; to sue and be sued; to elect the necessary officers and members of its staff, remove them for cause, and fill vacancies; to make By-laws in harmony with the *Discipline* of The Methodist Church and the Charter of the Board, and to administer its affairs through its respective Divisions, and shall be clothed with the power and shall have the right to do any and all things which shall be authorized by its Charter.

¶ 936. *Art.* 3.—*Board of Managers.* The management and disposition of the affairs of the Board, the making and administration of appropriations, and all other activities, shall be vested in a Board of Managers.

¶ 937. The Board of Managers shall be elected quadrennially and shall be composed of all effective Bishops of The Methodist Church resident in the United States; one Minister, and three Lay Members, two of whom shall be women, from each Jurisdiction for each 450,000 Members, or major fraction thereof, in the Jurisdiction, elected by the Jurisdictional Conference on nomination of its Committee on Missions and Church Extension; *provided,* that no Jurisdiction, in addition to its active Bishops, shall have fewer than two Ministers and six Lay Members, four of whom shall be women, and two Youth Members, one man and one woman, under twenty-five years of age, from each Juris-

diction, elected by the Jurisdictional Conference. In nominating and electing such Jurisdictional members the Jurisdictional Conference, through its Committee on Missions and Church Extension, shall have as a basis of choice one Minister and one Layman designated by each Annual Conference of the Jurisdiction, on nomination of its Board of Missions and Church Extension; three Lay Members nominated by each Conference Woman's Society of Christian Service within the Jurisdiction, from which number the Woman's Jurisdictional Society shall nominate to the Jurisdictional Conference the number to be elected to the Board; and one young man and one young woman from those nominated by the Youth Organization of each Annual Conference in the Jurisdiction. Vacancies in the Board of Managers shall be filled by the Bishops of the Jurisdiction in which the vacancies occur *ad interim*, having regard to the various classifications of members.

¶ 938. The Board of Managers shall meet annually at such time and place as it may determine. Forty members shall constitute a quorum. Special meetings may be called by the President on order of the Executive Committee or may be ordered by the Board of Managers.

¶ 939. The Board of Managers shall elect quadrennially a President, who shall be the presiding officer, three Vice-Presidents, one upon nomination of each of the three administrative Divisions, and other Vice-Presidents if the Board shall so determine, a Recording Secretary, and such other officers as it may need. Their duties shall be those usually performed by such officers. The Board may also elect annually such committees as may be necessary to the carrying on of its business.

¶ 940. The Board shall elect annually, upon nomination of the respective Divisions, an Executive Committee of thirty-seven members; nine members from the Division of Foreign Missions; nine members from the Division of Home Missions and Church Extension; eighteen women from the Woman's Division of Christian Service—a majority of whom shall constitute a quorum. The President of the Board shall be the Chairman of the Executive Committee. This Executive Committee shall exercise the powers of the Board *ad interim*. For the more efficient performance of its duties the Executive Committee shall constitute from its own body three Subcommittees on (1) Foreign Missions, (2) Home Missions and Church Extension, (3) Woman's Division of Christian Service; composed of the members elected from these Divisions, and such other Subcommittees as may be found necessary for the carrying on of the work, having regard to equal representation of the Divisions. These Sub-

committees shall have such powers as the Executive Committee shall delegate to them.

¶ 941. *Art.* 4. The duties of the Board shall be:

1. To have the general oversight of the Missionary and Church Extension program of The Methodist Church, with special reference to its development and expansion.

2. To determine the broad lines of policy and program, and, through the respective Divisions, to carry out the program.

3. To determine fields to be occupied and the nature of the work to be undertaken; to build and maintain churches, hospitals, homes, schools, parsonages, and other institutions of Christian Service; and to enlist, train, and support the workers.

4. To safeguard for each Division the fullest measure of autonomy consistent with presenting a united front and a mutually-supporting program.

5. To foster, as between the respective Divisions, united fellowship, planning, and action.

6. To elect and commission the executive officers of the respective Divisions, on nomination of the Divisions.

7. To appropriate and expend money for the support of all work under its care, to receive and properly administer all properties and trust funds coming in any manner into its possession for missionary or other purposes, except as hereinafter provided.

8. To assist in the organization of and in the maintenance of co-operative relations with the Boards, Committees, and other agencies of the General Conference; also with the Jurisdictional, Central, and Annual Conference Missionary Boards, Committees, and agencies; likewise with interdenominational and other missionary agencies in the home and foreign fields.

¶ 942. The Board shall provide for the correlation and harmonization of the work of its various Divisions, Departments, and Bureaus. It shall do any and all things consistent with its Constitution and Charter to accomplish the purpose of The Methodist Church in establishing Missionary and Church Extension work at home and abroad.

¶ 943. *Art.* 5.—*Divisions.* The Board shall conduct its activities through three Administrative Divisions and a Joint Division of Education and Cultivation, namely:

(1) Division of Foreign Missions, (2) Division of Home Missions and Church Extension, (3) Woman's Division of Christian Service, (4) Joint Division of Education and Cultivation.

¶ 944. *Art. 6.—Executive Secretaries.* The Board shall elect one or more Executive Secretaries for each of the three Administrative Divisions, and two (one man and one woman) for the Joint Division of Education and Cultivation. Said Secretaries shall be nominated by their respective Divisions, and shall be elected by the Board.

These Secretaries shall have co-ordinate power. They shall be subject to the direction of the Board and of their respective Divisions. Their salaries shall be fixed and paid as the Board may determine. They shall be employed exclusively in the work of the Board, promoting the Missionary cause by such activities as the Board may approve. The Executive Secretaries shall be members ex officio of the Board.

¶ 945. *Art. 7.—Treasurers and Trust Officers.* The Board shall elect a Treasurer for the Division of Foreign Missions, a Treasurer for the Division of Home Missions and Church Extension, and a Treasurer for the Woman's Division of Christian Service, upon nomination by the respective Divisions. The Board may also provide the Treasurers with such assistants as it may deem necessary.

¶ 946. The Treasurers shall be responsible for receiving the funds of the Board and of the respective Divisions, holding the same in a safe depository and disbursing them according to the regulations of the Board or the respective Divisions upon proper order. The Board or the respective Divisions shall designate depositories for their funds.

¶ 947. The Board shall elect one or more Trust Officers who shall be charged with the responsibility of receiving, holding, and properly disbursing the returns for all trust funds, endowments, and securities of the Board according to the regulations of the Board.

¶ 948. All properties, trust funds, permanent funds, and other special funds and endowments now held and administered by the several organizations merging into the Board of Missions and Church Extension shall be carefully safeguarded and administered in the interest of those persons and causes for which said funds were established; *provided,* that the properties, trust funds, permanent and endowment funds shall be transferred to the Board of Missions and Church Extension from other Boards and Departments of Boards only when such transfers may be made according to the laws of the states where the several Boards are chartered and upon the recommendation of the respective Divisions. Funds of the three administrative Divisions and their preceding corporations and Societies, which are subject to appropriation, shall be appropriated only upon recommendation of the respective Divisions and for the work for which the respective Divisions are responsible.

¶ 949. The Treasurers and Trust Officers of the Board shall be bonded by the Board in such sums and upon such conditions as the Board may determine. Their books shall be audited annually by certified public accountants chosen by the Board, and their reports shall be presented to the Board at each annual meeting.

¶ 950. *Art.* 8.—*Joint Committee on Personnel.* There shall be a Joint Committee on Personnel of the several Divisions of the Board, which shall be responsible for the enlistment, cultivation, training, and recommendation of candidates for Missionary service at home and abroad.

¶ 951. *Art.* 9.—*Missionaries.* Standards and qualifications of Missionary candidates for home and foreign service, including Deaconesses, shall be determined by the Board on the recommendation of the Joint Committee on Personnel.

¶ 952. A person shall be constituted and acknowledged as a Missionary or Deaconess and receive support as such from the funds of the Board only when such person has been approved by the Board and has been assigned to some definite field.

SECTION IV

Division of Foreign Missions

¶ 953. *Article* 1—*Organization.* Within the Board there shall be a Division of Foreign Missions, hereinafter called the Division, which shall be one of the co-ordinate administrative Divisions of the Board.

¶ 954. The Division shall be incorporated as hereinbefore provided.

¶ 955. The Division shall be composed as nearly as possible of one third of the effective Bishops, and the remaining members shall be as follows: one half of the Ministers, one half of the Lay men, one third of the Lay women, and one third of the Youth Members of the Board. The Division shall meet annually at the time of the meeting of the Board, and at such other times as it may deem necessary.

¶ 956. *Art.* 2.—*Authority.* The Division shall have authority to regulate its own proceedings; to select fields of labor; to accept, train, commission, and maintain workers; to sue and be sued; to buy and sell property; to secure and administer funds for the support of all work under its charge; to solicit and accept contributions subject to annuity; to make appropriations for its work; to select the necessary officers; to remove any officer for cause and to fill vacancies; to make By-laws in harmony with its Charter and Constitution and with the

Constitution of the Board; and to recommend Constitutions and By-laws for Jurisdictional and Annual Conference Boards related to the Division.

¶ 957. The Division shall administer and promote the work of Missions outside the United States and its dependencies formerly administered by the Board of Foreign Missions of the Methodist Episcopal Church, and the work outside of the United States of the Board of Missions, General Section, of the Methodist Episcopal Church, South, and the Board of Missions of the Methodist Protestant Church, except such activities of the Woman's Convention of the Methodist Protestant Church, and shall have committed to it all the general Foreign Missionary activities of The Methodist Church in foreign fields.

¶ 958. This Division shall estimate the needs of the work under its care and shall present the same to the Board for consideration and approval. It shall present to the Board for appointment Missionaries for its various fields of service, who have been approved by the Personnel Committee.

¶ 959. The Division, in co-operation with the Departments of Work in Foreign Fields of the Woman's Division, shall formulate plans and policies for the administration of Foreign Missions, shall consider lines of work, fields to be occupied, and various enterprises, and make recommendations to the Board for approval. There shall be an Inter-Division Committee in Foreign Work with equal representation from the Division of Foreign Missions and the Department of Foreign Work of the Woman's Division of Christian Service, which shall co-ordinate and correlate the programs and policies for foreign fields subject to the approval of the Board.

¶ 960. This Division shall recommend to the Board for appropriation an Emergency or Contigent Fund not to exceed five per cent of the total amount appropriated for the Division. This Division shall not recommend to the Board for appropriation, including the Emergency Fund, for a fiscal year more than the total amount received for this Division from all sources during the preceding fiscal year.

¶ 961. *Art. 3.—Foreign Field Committees, Budgets, and Estimates.* In a Foreign Mission Field of the Board each Annual Conference, Mission Conference, or Mission shall have a Field Committee. This Committee shall consist of the following members: The Resident Bishop, the Mission Treasurers, and the Mission Superintendents. It shall also include such other persons as the Annual Conference, Mission Conference, or Mission may elect, *provided* there be an equal number of Missionaries

of the Division of Foreign Missions and of the Woman's Division of Christian Service, and where possible an equal number of national men and women.

This Field Committee shall be the unifying and co-ordinating agency for both the Division of Foreign Missions and the Foreign Department of the Woman's Division of Christian Service.

The personnel of this Committee shall be subject to the approval of and shall be responsible to the Board for the administration of funds provided by the Board. The Committee shall elect its own Chairman.

¶ **962.** In a mission field, where there is a Central Conference in which there is an Executive Board or Council of Co-operation duly constituted, the Budget estimates for the development of the work, prepared by the various Field Committees, shall be presented to the Division of Foreign Missions and to the Woman's Division of Christian Service after approval by said Executive Board or Council of Co-operation. The Budgets shall be presented, Conference by Conference, and by projects within the Conference. These estimates shall be prepared and submitted separately for the General and Woman's Work in such form as may be required, and shall be the basis for appropriation of mission funds.

¶ **963.** In Provisional Central Conferences, where there is no Executive Board or Council of Co-operation, the estimates shall be sent direct to the Division of Foreign Missions and to the Woman's Division of Christian Service from the Field Committee of each Annual Conference, Mission Conference, or Mission.

¶ **964.** *Art.* 4.—*Administration of Missions.* Foreign fields outside of an Annual Conference working under the care of the Board of Missions, not having met the requirements for the organization of a Mission Conference, may be organized into a Mission.

¶ **965.** The Mission shall meet annually, and shall be composed of all regularly appointed Missionaries and Mission Traveling Preachers, with Lay Members, the number of whom and the mode of their appointment each Mission shall determine for itself.

¶ **966.** A Bishop, or in his absence one of the Superintendents chosen by ballot by the Mission, shall preside in the Annual Meeting. This Meeting shall exercise in a general way the functions of a District Conference. It shall have power to license suitable persons to preach, and to pass upon the character of Preachers not members of an Annual Conference, to receive on Trial Mission Traveling Preachers and to

recommend proper persons for Deacon's and Elder's Orders. The Bishop or President shall at the annual Meeting assign the Missionaries and Mission Traveling Preachers to the several Charges for the ensuing year; *provided,* that no Missionary shall be transferred to or from a Mission without previous consultation with the Board.

¶ 967. The work of a Mission shall be divided, when necessary, into Districts, over each of which a Missionary shall be placed as Superintendent. It shall be the duty of the Superintendent, in the absence of the Bishop, to take general supervision of the work in his District with all its interests, and to report the state of that work and its needs to the Bishop in charge and to the Board.

¶ 968. For the consideration of financial and other matters relative to the policies of the Board, and the work of the Missionaries, the Missionaries of each Mission shall hold an annual Missionaries' Meeting and report their proceedings to the Board. In the absence of a Bishop one of the Missionaries shall be elected by ballot to preside.

¶ 969. *Art. 5.—Mission Fields in which there Are Autonomous or Independent Methodist Churches.* The Missionaries of The Methodist Church appointed to work in Mission fields where there are autonomous or independent Methodist Churches, while retaining their membership in their home Local Churches and Annual Conferences and without impairing their relationship to the Board of Missions and Church Extension and the appointing authority of The Methodist Church, shall, while in service in such fields, be free to accept the rights and privileges of membership in the Local Churches and the Annual Conferences of the national Methodist Churches as offered to them by such Churches.

¶ 970. The Missionaries in such Mission fields may be organized into Mission Councils under constitutions approved by the Board of Missions and Church Extension.

¶ 971. A Mission Council shall be authorized to elect and send one of its members to the General Conference of The Methodist Church as its representative. Such representative shall have his expenses paid from the General Conference funds and shall be accorded the privilege of sitting with the Committee of the General Conference with the right to speak when questions relating to our work in foreign fields are being considered.

¶ 972. Wherever desired by an autonomous Methodist Church and the Missionaries working in relation to such Church, there shall be a Central Council composed of members of the autonomous Church and

the Missionaries of the Board working in that field, under a Constitution approved by the Board of Missions and Church Extension. This Central Council shall be the agency through which the Board shall co-operate with such autonomous Church.

¶ 973. Mission Councils and Central Councils shall not be constituent parts of Central Conferences, but may maintain fraternal relations with neighboring Central Conferences.

¶ 974. *Art. 6.—Lay Missionaries.* Lay Missionaries of the Board, men and women, shall be Associate Members of their Mission, Mission Conference or Annual Conference, and be permitted all privileges of the floor and the right to vote on all questions not Ministerial or constitutional and shall be eligible for election to Mission or Conference Committees.

SECTION V

Division of Home Missions and Church Extension

¶975. *Article 1.—Organization.* Within the Board there shall be a Division of Home Missions and Church Extension, hereinafter called the Division, which shall be one of the co-ordinate administrative Divisions of the Board.

¶ 976. The Division shall be incorporated as hereinbefore provided.

¶ 977. The Division shall be composed as nearly as possible of one third of the Effective Bishops, and the remaining members shall be as follows: one half of the Ministers, one half of the Lay men, one third of the Lay women, and one third of the Youth Members of the Board. The Division shall meet annually at the time of the meeting of the Board.

¶ 978. *Art. 2.—Authority.* The Division shall have authority to regulate its own proceedings; to select fields of labor; to accept, train, commission, and maintain workers; to sue and be sued; to buy and sell property; to secure and administer funds for the support of all work under its charge; to solicit and accept contributions subject to annuity; to make appropriations for its work; to select the necessary officers; to remove any officer for cause and fill vacancies; to make By-laws in harmony with its Charter and Constitution, and with the Constitution of the Board; and to recommend Constitutions and By-laws for Jurisdictional and Annual Conference Boards related to the Division.

¶ 979. The Division shall elect its own Chairman, Vice-Chairman, and Recording Secretary, and such Committees as it may deem necessary.

¶ 980. The Division shall meet at the time of the annual meeting of the Board and may meet at other times at the call of the Chairman.

¶ 981. The Division shall have two sections: The Section of Home Missions, and the Section of Church Extension, with one or more Executive Secretaries for each section, having co-ordinate authority in their respective fields of administrative responsibility.

¶ 982. The Board, upon nomination and with joint concurrence of the Executive Secretaries of the Division, may elect Superintendents of Departments and Directors of other organizational units as needs may require.

¶ 983. *Art. 3.—Functions.* The Division shall have general supervision and administration of the work of Home Missions and Church Extension in the United States of America and its territories, not including the Philippine Islands; the deepening of the spiritual life of the Church; the promotion and direction of movements relative to the spiritual meaning and work of Methodism; and administration of all Donation Aid, Loan Funds, and Endowments contributed and established for the work of Church Extension, except such as may be administered by the Jurisdictional and Annual Conferences. The plans and policies of the Division shall be submitted to the Board for approval.

¶ 984. *Art. 4.—Revenue.* The revenues for the work of the Division shall be derived from the amounts apportioned to the several Annual Conferences by the General Conference or its authorized agency, and gifts, donations, devises, bequests, annuities and special gifts for the work of this Division.

Section of Home Missions

¶ 985. The Section of Home Missions shall have the following Departments, plus such organizational units as the Board, upon the recommendation of the Section, may determine:

(a) Department of City Work,

(b) Department of Town and Country Work,

(c) Department of Goodwill Industries,

(d) Department of Negro Work.

¶ 986. The Secretary or Secretaries of this Section shall supervise, administer, and promote the work of Home Missions. They shall communicate to any Bishop assigned to the presidency of an Annual Conference, Mission Conference, or Mission in the time of his presidency, such information as the Section of Home Missions may possess touching said Annual Conference, Mission Conference, or Mission for the guidance of the Bishop in administration.

A. Department of City Work

¶ 987. The Department of City Work shall promote missionary work in cities with a population of ten thousand or more. It shall aid in making surveys in cities with special reference to the religious conditions of foreign-speaking, Negro, or other groups; the necessary location and adaption of church buildings and the programs required for needy and congested communities. It shall also aid in the organization and development of adequate religious centers in city territory. It shall administer such appropriations as may be committed to it by the Division. All askings for missionary work in cities of ten thousand population or more shall require the review and recommendation of the Department or its Superintendent.

¶ 988. The Department of City Work shall promote the organization of City Missionary Societies wherever possible and practicable.

¶ 989. A City Missionary Society may be organized, under such name and control as it may determine, wherever, in cities of at least ten thousand population, there are two or more Pastoral Charges, and where, in the judgment of the Bishop or Bishops and District Superintendent or Superintendents concerned, it is deemed advisable. The purpose of such a Society is to promote evangelization and to co-ordinate the work of the Church in such cities and contiguous communities. All Bishops, District Superintendents, and Superintendents of Missions or Mission Conferences having jurisdiction within the geographical territory covered by the Society, and all Pastors therein, shall be ex-officio members of said Society or its Board of Managers. Each Quarterly Conference shall be entitled to at least one Lay Representative in the Society or Board.

¶ 990. The City Society may include in its work the organization of Church Schools, and the organization (but not the constituting) of Churches, the aid of weak Churches, the acquisition of real estate, and the erection of buildings, and adaption of downtown Churches to their altered environment, the securing and holding of endowments for the City Society and dependent Churches, the conducting of missions among foreign-speaking and other needy peoples, the development of well-organized open-air evangelism, the maintenance of kindergartens and industrial schools, the promotion of social and settlement work, including services rendered in connection with juvenile court cases, the support of rescue missions and of institutions for the relief of the sick and the destitute. A City Society may also devise plans for promoting the Connectional life of Methodism, and for co-operation and federation with other Evangelical Churches.

¶ 991. A City Society may elect, either from within or from without its membership, not more than three persons, members of The Methodist Church, as members of the Quarterly Conference of any Church under its supervision or the object of its benefactions. The persons so chosen shall enjoy all the rights and privileges of Quarterly Conference membership, when so approved by the Quarterly Conference.

¶ 992. In Annual Conferences where there exists a City Society having an executive officer giving his entire time to the work, it is recommended that said executive officer shall be invited into consultation with the Bishop and District Superintendents in the consideration of the appointments that affect missions or Churches administered or aided by said Society.

¶ 993. A City Society shall have authority in the territory covered by its Constitution or Charter, to make appropriations to the Pastoral Charges, and to collect and disburse moneys for all the objects contemplated in its organization.

¶ 994. It is recommended that any Church within its territory, expecting to receive aid for building or improvement from the City Society, be required to secure, as a condition to receiving such aid, the approval of the City Society with respect to location, plans, and methods of financing.

¶ 995. A City Society, in order to receive appropriations from the Board through the Divisions, shall meet the following conditions: (a) It shall be organized according to the *Discipline;* (b) it shall have an Executive Committee meeting at least once every quarter; (c) it shall be actively at work; (d) it shall have made a report as required by the Department of City Work; (e) it shall raise annually by collections or otherwise an amount at least equal to that appropriated to it by the Board, exclusive of appropriations made for work among foreign-speaking peoples.

¶ 996. It shall be the duty of the District Superintendent whose District covers in whole or in part a city, or contains communities contiguous to each other in which there are two or more Charges, to co-operate with the Department of City Work in securing, wherever practicable, the organization of a City Society as herein provided. Charges in communities adjacent to a city, and not attached to any other Society, may be included in the Society of the adjacent city.

¶ 997. It shall be the duty of each Pastor whose Charge lies within the territory of a City Society, once each year to present the interests of

the Society to his congregation, take a collection for the same, or provide for the amount apportioned in the Benevolence Budget, and report the amount received to the Annual Conference.

¶ **998.** The Annual Conferences are directed to take such friendly interest in the City Societies within their bounds as shall promote their efficiency and facilitate their work; to arrange for the publication of their reports in the Conference Journal, and to provide a separate column in connection with the statement of the Benevolence collections for the itemized report of the offerings for this work.

¶ **999.** All City Societies shall be auxiliary to the Division, and shall make each year to the Department of City Work a detailed statement which shall include: (1) Number of Ministers or Missionaries supported in whole or in part, the amount paid to each, and the kind of work in which each is engaged; (2) expenses of administration; (3) the total amount raised by the Society and how expended. The report shall also include such other items as the Department shall require.

¶ **1000.** The Department of City Work shall promote the Council of Cities of the Board of Missions and Church Extension. The Council shall be composed of the Secretary, the Superintendent and members of the Department, and two delegates from each organized City Society. The Council may be convened annually, or at such other times as the Department may determine.

¶ **1001.** The purpose of the Council shall be to promote the study of City Church work, with all that relates to a better understanding of the religious needs of urban communities. It shall present methods for city surveys, practical methods of Church development and administration, having in view the city-wide responsibility of the Church. It shall seek by papers and discussions to present the social, economic, industrial, and spiritual needs of the cities.

B. Department of Town and Country Work

¶ **1002.** The Department of Town and Country Work shall promote all phases of the work of the Church in rural territory and in places of less than ten thousand population; conduct surveys and research studies of rural conditions and use the findings for more effective rural Church work; develop a co-operative procedure among all Church and other agencies that serve rural people; promote among our Ministers and in Colleges and Theological Schools the study of town and country life; co-operate with the allies of the Church in improving the economic, social, educational, and religious life of the people in town and rural areas.

¶ **1003.** The Department shall promote a constructive policy for supplying rural Churches with weekly public worship either by the service of regular Ministers, or competent religious Lay Workers; develop a system for training the officeholders in the Local Church, and devise a plan for providing adequate financial support for rural Ministers.

¶ **1004.** The Department shall give instruction, encouragement, and support to Annual Conference Boards of Missions and Church Extension in the prosecution of Conference plans for carrying forward the work of Christianity in village and rural communities, and to the Jurisdictional Boards in their regional movements and methods for establishing the Church and preaching the gospel of Christ to all the people in their territory.

¶ **1005.** The Department shall review and administer maintenance askings from the field for town and country work, and recommend to responsible organizations, after a careful survey of the field, essential denominational exchanges, mergers, or other co-operative plans to prevent overlapping by religious organizations.

¶ **1006.** There shall be set up in each Annual Conference a Town and Country Commission composed of the District Superintendents, a representative from each of the participating Boards, including the Woman's Division of Christian Service. This Commission shall meet annually at least four weeks before the session of the Annual Conference. At this meeting the Commission shall outline a program of work to be presented to the participating Conference Boards and seek to co-ordinate all the work of the various Boards.

¶ **1007.** The Town and Country Commission may promote the organization of Town and Country Societies where such Societies seem to be needed, these Societies to select their own name, determine their own organization, and prosecute such work as they deem best in co-operation with the Department of Town and Country Work.

C. Department of Goodwill Industries

¶ **1008.** The Section of Home Missions shall maintain a Department of Goodwill Industries, the purpose of which shall be to provide for the religious, educational, social, and industrial welfare of the handicapped and unfortunate. This Department shall consist of the Executive Secretary or Secretaries of the Section of Home Missions, and sixteen other persons, three fourths of whom shall be actively associated with Goodwill Industries, and one half of whom shall be executives of autonomous auxiliary Goodwill Industries. Members of the Department shall

be elected by the Division, on joint nomination of the Executive Secretary or Secretaries of the Section of Home Missions; *provided,* however, that the executives of local Goodwill Industries to be nominated for election to the Department shall be selected from among nominations submitted by auxiliary Goodwill Industries.

The Department shall promote and establish Goodwill Industries in various centers; shall review missionary askings and administer appropriations for Goodwill Industries; shall endorse and assist only those local Goodwill Industries which are organized and conducted according to its standards, rules, and regulations, and shall urge them to co-operate in programs promoted by other Boards, divisions, sections, departments, or agencies of The Methodist Church.

The Department may conduct national and regional institutes, and such other special training activities as will help to develop the specialized leadership required for the direction of Goodwill Industries.

D. Department of Negro Work

¶ **1009.** The Division shall organize a department for work among Negroes which shall co-operate with the Boards and agencies of the Central Jurisdictional Conference; and with the several agencies and Boards of the Colored Methodist Episcopal Church as authorized in the Plan of Union.

E. Bilingual Work

¶ **1010.** Bilingual work in the United States, except in organized Bilingual Conferences and Missions, shall be administered through the English-speaking Conferences under the supervision of the Section of Home Missions.

To insure a nation-wide sense of responsibility, it shall be the duty of the District Superintendent and Pastor to remind the Quarterly Conference of each English-speaking Methodist Church in America of its missionary obligation to any Bilingual peoples resident in the Charge.

Section of Church Extension

¶ **1011.** The work of Church Extension shall be conducted under the following provisions and regulations:

1. The Section of Church Extension shall encourage the erection of churches in communities not already adequately supplied; shall assist in the building of churches, parsonages, and other mission buildings where assistance is most needed; and shall give special attention to church architecture.

2. The Board shall appropriate money for the various types of work in the field and the conduct of the office; it shall determine what amount should be donated or loaned to each applicant; and do such other business as may be legitimate and proper for it to do.

3. Aid in the form of donations in the erection, remodeling, and repairing of churches and parsonages shall be made available primarily to clearly missionary projects. Assistance in the development of other types of Church property, if and when granted, shall be provided as loans.

4. All applications for Church Extension aid shall be made through the Annual Conference Board of Missions and Church Extension, or a similar Board in the Jurisdiction. Grants shall be made by the Board or the Executive Committee upon recommendation of the Section and the Secretary or Secretaries.

5. In granting donations to churches and parsonages the Board shall require from the Trustees of each aided Church an obligation, which shall be a lien upon the property involved, for the return of the amount donated, with lawful interest thereon, in the event that the work shall cease or the property shall be alienated from The Methodist Church. In case of relocation, the Board's investment and lien may be transferred to the new property.

6. When a donation is granted by the Board where the property involved is held in trust by the Board of Trustees of the Annual Conference no lien shall be required by the Board; *provided* the Trustees of the Annual Conference agree, with the approval of the Annual Conference, that the property shall not be conveyed without protecting the Church Extension claim, and that appropriations to the Conference may be withheld if need be to insure such protection.

7. The Board shall raise and administer a Loan Fund which shall be held separate from funds secured for general distribution. It shall consist of all money or other properties specially donated or bequeathed to the Board as a Permanent Fund, subject to annuity or otherwise, where the gift is intended to assist in the building and financing of churches and parsonages. It shall be used only as loans on adequate security to be determined by the Division.

8. It shall be lawful for the Board to accept contributions to its funds from any person or persons capable of making the same, subject to annuity, payable to the persons making such donations, or other contractual beneficiaries; *provided,* however, that all amounts so received shall be

loaned by the Board on adequate security; and *provided,* further, that the aggregate amounts of annuities that the said Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made. Expenses incurred in the administration of such funds shall be charged to and defrayed out of the income received therefrom. The requirement of the Charter of the Board of Church Extension of the Methodist Episcopal Church, South, which states that "the aggregate of annuities that the Board shall assume to pay shall never be allowed to exceed one half of the annual interest receivable on the loans made by said Board," shall be binding and in effect on all annuities made by it.

9. There shall be a fund known as the "Revolving Fund," which shall consist of such sums as may be released from the General Fund or appropriated by the Board or the Executive Committee, all returned donations, and such other funds as may be made available. Loans from the Revolving Fund shall be made to churches and parsonages upon such terms and conditions as the Board or the Executive Committee shall from time to time determine.

(a) The Section shall organize and conduct a service to the field known as the Department of Finance and Debt-Raising for the purpose of securing funds for new church building enterprises or debt-burdened churches and of assisting and guiding churches in developing effective budget and other financial plans. Churches receiving this service shall make such payment therefor as the Section shall determine.

(b) A fund may be set up by the Section to be secured from gifts and legacies and the income therefrom to be used in supporting the work of the Department of Finance and Debt-Raising.

(c) The Board of Church Extension of the Methodist Episcopal Church, South, the Department of Church Extension of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the Board of Missions of the Methodist Protestant Church shall continue to operate under the present Charters of these Boards until all endowments, trust funds, and annuity contracts can be transferred by legal processes to the Board, so that these funds, endowments, and annuities may be administered "in the interest of those persons and causes for which these funds were established." The General Conference can make the necessary changes in the Constitution of the several Boards in order to make practical this regulation.

Inter-Division Committee on Home Work

¶ **1011A.** There shall be an Inter-Division Committee on Home Work which, in co-operation with a similar committee from the Woman's Division of Christian Service, shall co-ordinate and correlate plans and policies for Home Missions, and arrange for such co-operative activities and joint projects as may be mutually acceptable.

SECTION VI

Woman's Division of Christian Service

¶ **1012.** *Article* 1.—*Organization.* (1) Within the Board there shall be a Woman's Division of Christian Service, hereinafter called the Division, which shall be one of the co-ordinate administrative Divisions of the Board.

(2) The Division shall be incorporated as hereinbefore provided.

(3) The Division shall be composed of all the women members of the Board, one Bishop from each Jurisdiction and one third of the Youth representatives. This Division may increase its working force by electing quadrennially advisory members not to exceed twenty. These advisory members shall not be members of the Board nor serve on the Board Committees.

(4) The Woman's Division shall include in its scope the interests and activities formerly promoted and administered by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, the Ladies' Aid Societies of the Methodist Episcopal Church; the types of work and interests included in the Board of Missions, Section of Woman's Work, the Woman's Missionary Council and former Boards and Societies (the Woman's Missionary Society, the Woman's Board of Foreign Missions, and the Woman's Board of Home Missions) of the Methodist Episcopal Church, South; such activities of the Woman's Convention of the Methodist Protestant Church as logically fall within the organization and all Deaconess work carried by the Uniting Churches within the United States.

¶ **1013.** *Art.* 2.—*Authority.* The Woman's Division shall have authority to regulate its own proceedings; to select fields of labor; to accept, train, commission, and maintain workers; to sue and be sued; to buy and sell property; to secure and administer funds for the support of all work under its charge; to solicit and accept contributions subject to annuity; to make appropriations for its work; to select the necessary officers; to

remove any officer for cause and fill vacancies; to make By-laws in harmony with its Charter and Constitution and with the Constitution of the Board; and to recommend Constitutions and By-laws for Jurisdictional, Conference, District, and local organizations related to the Woman's Division.[1]

¶ 1014. *Art.* 3.—*Purpose.* The purpose of the Woman's Division shall be to develop and maintain Christian work among women and children at home and abroad; to cultivate Christian family life; to enlist and organize the efforts of Christian women, young people, and children in behalf of native and foreign groups, needy childhood, and community welfare; to assist in the promotion of a missionary spirit throughout the Church; to select, train, and maintain Christian workers; to co-operate with the Local Church in its responsibilities, and to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world.

¶ 1015. *Art.* 4.—*Officers.* (1) The Division shall nominate a Vice-President of the Board who shall be Chairman of the Division. It shall also nominate for election by the Board, its Administrative Secretaries, its Treasurer or Treasurers, its Trust Officer or Officers. Vacancies shall be filled on nomination of the Division. Such other officers as the Division may need it shall provide. The Division shall determine the powers and duties of its officiary and the remuneration of any employed officers and workers.

(2) The Treasurers and Trust Officers of the Division shall be bonded in such sums and upon such conditions as the Division may determine. The accounts of these officers shall be audited annually by a certified public accountant.

Departments

¶ 1016. *Article* 1.—*Organization.* (1) The Division shall be organized into two Administrative Departments:

[1] Pending further action by the General Conference and in Churches where there is not a united program under the Woman's Division, provision is hereby made for Ladies' Aid Societies to organize and operate in harmony with provisions formerly made in the *Discipline* of the Methodist Episcopal Church, 1936, as follows:

¶ 1061, § 1. For the promotion of the financial, social, and spiritual interests of the Church, Ladies' Aid Societies, or Societies of similar designation and purpose, may be organized in the Pastoral Charge, which Societies shall be under the control of the Quarterly Conference.

§ 2. The President of a Ladies' Aid Society shall be elected by the Society and confirmed by the Quarterly Conference. If a member of The Methodist Church within the Charge, she shall then become a member of the Quarterly Conference if approved by it for membership therein. It shall be her duty to present to the Quarterly Conference a report of her Society, together with such other information as the Quarterly Conference may require and she may be able to give.

(a) Department of Work in Foreign Fields.

(b) Department of Work in the United States and its dependencies, excepting the Philippine Islands.

There shall be a Department of Christian Social Relations and Local Church Activities.

(2) There shall be such Bureaus, Committees, and other organizational units in each Department as shall best promote its interest. The functions of these, other than hereinafter determined, shall be defined by the Division.

(3) There shall be a Secretary or Secretaries in each Department. The number and duties of the Secretaries shall be determined and defined by the Division.

(4) The cultivation and promotion of the work of the Woman's Division shall be under its direction. Plans and policies for the same shall be carried out by the Woman's Secretary of the Joint Division of Education and Cultivation.

¶ 1017. *Art. 2.—The Department of Work in Foreign Fields* shall promote the work of Missions outside the United States and its dependencies.

(1) There shall be a standing Committee composed of the Administrative Secretary or Secretaries of the Department of Work in Foreign Fields and the Jurisdictional representatives of the Department of Work in Foreign Fields.

(2) There shall be a Committee which, in conjunction with a Committee of equal representation from the Division of Foreign Missions, shall consider policies, programs, and estimates which come from Field Committees to the Divisions. See ¶ 961. They shall report their recommendations regarding correlation and co-ordination to the Board of Missions and Church Extension for final action.

There shall also be a Standing Committee of similar composition which in co-operation with the Secretaries of Education and Cultivation shall correlate the missionary program at the home base.

(3) There shall be a Standing Committee on the World Federation of Methodist women. The Department shall create such other Committees as the need of the work may demand.

¶ 1018. *Art. 3.—The Department of Work in the United States and Its Dependencies* shall supervise and promote the Home Missionary work of the Division. This Department shall have a Standing Committee on Work in Home Fields. This Committee, in conjunction with a Stand-

ing Committee in the Division of Home Missions and Church Extension, shall constitute an Inter-Division Committee on Home Work which shall co-ordinate and correlate the programs and policies in the Home Fields. In the Department of Work in Home Fields there shall be a Bureau of Deaconess Work. The Department shall create such other Bureaus and Committees for the administration of the various types of work as the needs may demand.

¶ 1019. *Art.* 4.—*Department of Christian Social Relations and Local Church Activities.*

The Department of Christian Social Relations and Local Church Activities shall supervise and promote the work of the Division along the lines of community service and social relations.

It shall seek to make real and effective the teachings of Jesus as applied to individual, class, racial, and national relationships. It shall endeavor to enlist the participation of Church women in such questions as have a moral or religious significance or an important bearing on public welfare.

It shall seek to inspire in the women of the Local Church a greater devotion to its spiritual interests; to co-operate with its educational agencies, and to develop Christian fellowship and concern for the financial responsibilities of the Church.

¶ 1020. *Art.* 5.—1. The Division shall be empowered to create such Bureaus and Committees as the work may demand. There shall be an Executive Committee, a Committee on Candidates, a Committee on Trust Funds and Investments, a Committee on Finance and Estimates.

2. The cultivation and promotion of the Woman's Christian Service organization shall be under the direction of the Division, and plans and policies for the same shall be carried out by the Woman Secretary or Secretaries of the Joint Division of Education and Cultivation.

¶ 1021. *Art.* 6.—1. The Funds of the Division shall be derived from annual pledges or dues, special memberships, devises, bequests, annuities, special offerings, gifts, and collections taken in meetings held in the interest of the organization. All undesignated funds shall be allocated by the Finance Committee of the Division on a definite percentage basis to the work of the Department of Foreign Missions and the Department of Home Missions of this Division, and shall be forwarded through Conference Treasurers to the Treasurers of the Division.

2. All properties, trust funds, permanent funds, and other special funds and endowments now held and administered by the several organizations merging into the Woman's Division of Christian Service shall

be carefully safeguarded and administered in the interests of those persons and causes for which said funds were established.

3. The annual appropriations for any year shall not exceed the income of the preceding year.

The Jurisdictional Woman's Society of Christian Service

¶ 1022. If and when the Jurisdictional Conference establishes a Jurisdictional Board of Missions and Church Extension, there shall be a Jurisdictional Woman's Society of Christian Service auxiliary to the Woman's Division of Christian Service of the Board.

The Jurisdictional Society shall be composed of thirty-six members elected by the Jurisdictional Conference, on nomination of its Woman's Jurisdictional Society, which shall have, as a basis of choice, three officers from each Conference Society of the Jurisdiction nominated by the Conference Society at its meeting preceding the session of the Jurisdictional Conference; also any members of the Woman's Division of Christian Service living within the Jurisdiction, two Bishops chosen by the Bishops from the Jurisdiction. One Secretary of the Jurisdictional Division of Foreign Missions, and one from the Jurisdictional Division of Home Missions and Church Extension, and one from the Jurisdictional Board of Education shall be members of the Jurisdictional Society.

The Society shall elect a President, a Vice-President, Recording Secretary and Treasurer or Treasurers at its first meeting following the meeting of the Jurisdictional Conference. The Society shall meet annually at such time and place as it may determine. Nineteen members shall constitute a quorum.

The Society shall have authority to promote its work in accordance with the program and policy of the Woman's Division of Christian Service; it shall have supervision of all institutions within the Jurisdiction which are the responsibility of the Conference Woman's Societies of the Jurisdiction.

The Jurisdictional Society shall elect Secretaries, Superintendents, and Treasurers as the work may demand in accordance with the plans of the Woman's Division of Christian Service.

Auxiliary to the Jurisdictional Society there shall be Conference Woman's Societies of Christian Service; in the District and Local Churches there shall be adult, young people's and children's societies auxiliary to the Conference Woman's Society of Christian Service.

The Assembly

¶ 1023. There shall be a delegated body termed the Assembly which shall meet at such time and place as the Division may determine. The purpose of the Assembly shall be to promote and deepen interest in the work of the Woman's Division. The Division shall determine the composition, functions and power of the Assembly.

The Bureau of Deaconess Work

¶ 1024. The office of Deaconess is hereby authorized in The Methodist Church.

(a) All Deaconess work in Foreign fields shall be under the supervision of the Central Conferences or Provisional Central Conferences concerned. All Deaconess work in Europe shall be under the supervision of the Central Conferences or Provisional Central Conferences in Europe.

(b) All Deaconess work in the United States and its dependencies shall be under the supervision of the Bureau of Deaconess Work of the Woman's Division of Christian Service.

¶ 1025. All properties, trust funds, permanent funds, other special funds and endowments now held and administered by or for the several forms of administration of Deaconess Work under the three Uniting Churches shall be carefully safeguarded and administered by the several forms of administration in the interest of those persons and causes for which said funds were established.

¶ 1026. The Bureau of Deaconess Work shall be composed of a Bishop, chosen by the Council of Bishops, the Secretaries of the Department of Home Missions of the Woman's Division, the Secretaries of the Deaconess Bureau, and two persons chosen by each Jurisdictional Deaconess Association, one of whom shall be a Deaconess member of that Association, and the other an officer of the Jurisdictional Woman's Society of Christian Service.

¶ 1027. *Candidates.* A candidate shall meet the following requirements: She shall be a woman having the necessary qualifications who has been led by the Holy Spirit to devote herself to full-time service of the Church. She shall be a member of The Methodist Church in good standing between the ages of twenty-three and thirty-five and shall have shown fitness for such service by some form of active Christian work. She shall be recommended by the Quarterly Conference of the Charge of which she is a member. She shall have completed the

required course in a standard high school, and at least two years of accredited College work or its scholastic equivalent, and shall have had two years of specialized preparation in an accredited training school, College, or other educational institution approved by the Bureau.

¶ **1028.** A Sabbatical Year, a part of which shall be spent in special study, may be granted with full or part salary upon recommendation of the Secretary of the Bureau of Deaconess Work and the Jurisdictional Deaconess Association.

¶ **1029.** A Deaconess shall be retired at the age of sixty-five unless by a two-thirds vote of the Association her term of service is lengthened, and shall receive a pension proportioned to her years of service.

¶ **1030.** A Deaconess uniform shall be prescribed, but the wearing of it shall be optional.

¶ **1031.** *Jurisdictional Deaconess Association:*

(a) All Deaconesses working in Annual Conferences, Mission Conferences, or Missions of the Jurisdiction shall be members of the Association. The Association shall elect its own officers.

(b) One Bishop, elected by the Bishops of the Jurisdiction, one Minister from each Conference, elected by the Conference, and the President of each Conference Woman's Society of Christian Service of the Jurisdiction shall be members of the Association.

(c) The Jurisdictional Deaconess Association shall recommend to the Bureau of Deaconess Work the transfer of Deaconesses to and from its Jurisdiction. It shall also recommend Deaconesses who are eligible for retirement or relief. It shall recommend the renewal of certificates or licenses of Deaconesses annually to the Bureau of Deaconess Work and shall make a report to this Bureau. It shall recommend to the Committee on Candidate Work and Training of the Woman's Division all applicants for Deaconess work.

(d) Annual Conference Deaconess Boards may be set up in all Conferences where five or more Deaconesses are working. All licensed Deaconesses of the Conference shall be members of the Conference Deaconess Board. Two District Superintendents of Districts in which there is Deaconess work, and two representatives of the Conference Society of the Woman's Board of Christian Service shall be members of the Conference Deaconess Board. It shall approve annually the standing of all Deaconesses within the Conference and report the same to the Jurisdictional Deaconess Association.

(e) The Conference Deaconess Board shall have the oversight of

all Deaconess work within the bounds of the Conference. It shall have authority to license Deaconesses who have been recommended by the Bureau of Deaconess Work, approve annually their standing as Deaconesses, arrange for their consecration at the Annual Conference by the presiding Bishop, and transfer Deaconesses from one Annual Conference to another within the Jurisdiction. This provision shall not apply where the Deaconess is otherwise appointed. Officers and Committees shall be elected as the needs of the work require. The Conference Deaconess Board shall meet annually, preferably at the seat of the Annual Conference.

(f) The appointment of Deaconesses to their respective fields of labor shall be made by the Bishop presiding at the Annual Conference upon recommendation of the Conference Deaconess Board of the Jurisdictional Deaconess Association.

(g) The minutes of the Conference Deaconess Board shall be reported to the Annual Conference for publication in the Conference Journal, to the Jurisdictional Deaconess Association, and to the Bureau of Deaconess Work.

(h) All Deaconesses shall receive financial compensation on either an allowance or a salary basis, the minimum of which shall be fixed by the Bureau of Deaconess Work.

SECTION VII

Joint Division of Education and Cultivation

¶ **1032.** *Article* 1. The Joint Division of Education and Cultivation shall be composed of six Bishops, one from each Jurisdiction; six men and two women from the Division of Foreign Missions, elected by that Division; six men and two women from the Division of Home Missions and Church Extension, elected by that Division; eight women from the Woman's Division of Christian Service, elected by that Division. In all these selections there must be due regard to equitable representation from the Jurisdictions. This Division shall undergird with Education and Cultivation the total program of the Board.

¶ **1033.** *Art.* 2. The Division shall publish, sell, and circulate books, literature, and periodicals for all the work of the Board and shall be responsible for editing and preparing the same. It shall co-operate with the Board of Education and all agencies of The Methodist Church and with interdenominational agencies in the preparation and distribution of missionary literature.

¶ 1034. *Art.* 3. The Division shall edit, publish, and distribute throughout the Church such periodicals for missionary education as the needs may require.

¶ 1035. *Art.* 4. The Division shall promote Missionary Councils, Conventions, Institutes, and other meetings throughout the Church for the purpose of developing a missionary spirit, spreading missionary information, and acquainting the Church with the plans and policies of the Board. The Department shall seek the co-operation of Jurisdictional and Annual Conferences, District Superintendents, Pastors, Missionary Societies, and other agencies of the Church.

¶ 1036. *Art.* 5. The Division shall have charge of all plans for cultivating missionary giving, placing missionary specials, and for promoting the missionary program of the Church; *Provided,* however, that all such plans shall be subject to and in harmony with the general financial system of The Methodist Church as adopted by the General Conference.

¶ 1037. *Art.* 6. The Division shall co-operate with the Interboard Committee on Missionary Education of the Board of Missions and Church Extension and the Board of Education.

¶ 1038. *Art.* 7. The Division shall also co-operate with Theological Seminaries and Departments of Missions in the conduct of Missionary Institutes in such institutions, and shall develop other plans for affording missionary information and inspiration to students.

¶ 1039. *Art.* 8. The Woman Secretary and Woman Editor of this Division shall carry out the plans and policies of the Woman's Division of Christian Service in promoting organizations for the various age-groups in Local Churches, Districts, Conferences, and Jurisdictions; in providing missionary education for Woman's, Young Woman's, and Children's Societies; in creating, editing, and publishing such periodicals, books, and leaflets as the work of the societies may necessitate. This Division shall co-operate in all plans necessary for the efficiency of the Woman's Christian Service Societies in the Jurisdictions, Conferences, Districts, and Churches.

SECTION VIII

Councils

¶ 1040. *Article* 1.—*Secretarial Council.* There shall be a Secretarial Council composed of all the Executive Secretaries of the four Divisions

of the Board. The Council shall elect its own Chairman annually from the Divisions in rotation, and shall have regular meetings at such time and place as the Council or the Board may determine. It shall be the duty of this Council to recommend plans for the correlation and harmonization of the work of the various Divisions. Each Division shall keep the Council fully informed concerning its activities and plans. The Council shall prepare items of business for presentation to its four Divisions and to its committees.

¶ **1041.** *Art. 2.—General Missionary Council.* There shall be a General Missionary Council composed of the members of the Board and the Secretaries, Assistant Secretaries, Superintendents, Directors, and other members of the full-time employed staff of the Board of Missions and Church Extension, Jurisdictional Boards of Missions and Church Extension, and Annual Conference Boards of Missions and Church Extension. This Council shall meet biennially at such time and place as the Board or the Council itself shall determine. The Council shall study and discuss all matters relating to the work of Missions and Church Extension as promoted by the General, Jurisdictional, and Conference Boards; it shall disseminate missionary information and inspiration throughout the Church.

SECTION IX

Co-operation With Other Boards and Agencies

A. Joint Committee on Religious Education in Foreign Fields

¶ **1042.** For the purpose of more effectively promoting religious education outside the United States there shall be a Joint Committee on Religious Education in Foreign Fields composed of the Executive Secretary of the Division of the Local Church of the Board of Education and seven other persons appointed by the Division; a Secretary of the Division of Foreign Missions of the Board of Missions and Church Extension and three other persons appointed by the Division; and a Secretary of the Woman's Division of Christian Service of the Board of Missions and Church Extension and three other persons appointed by the Division.

¶ **1043.** There shall be an Executive Secretary of the Joint Committee who shall be Secretary of the Board of Missions and Church Extension for Religious Education in countries outside the United States. The

Secretary shall be elected by the Board of Missions and Church Extension upon nomination of the Joint Committee.

¶ 1044. The Joint Committee shall meet annually, and at such other times as the committee shall itself determine, and shall make report of its actions to the Boards of Education and Missions and Church Extension at their Annual Meetings.

¶ 1045. The budget of the Joint Committee shall be prepared by the Committee subject to the approval of the co-operating Boards.

B. Interboard Committee on Missionary Education

¶ 1046. For the purpose of promoting effective co-operation between the Board of Missions and Church Extension and the Board of Education in missionary education there shall be an Interboard Committee between the two Boards, composed of the Executive Secretary of the Division of the Local Church, the Executive Secretary of the Division of Church School Publications, the Executive Secretary of the Division of Educational Institutions of the Board of Education, and five other persons to be appointed by that Board, and an equal number from the Board of Missions and Church Extension which shall include the following—The Secretaries of the Division of Education and Cultivation; two Secretaries from the Division of Foreign Missions, two from the Division of Home Missions and Church Extension, and two from the Woman's Division of Christian Service, to be nominated by the several divisions.

¶ 1047. The duties of this Committee shall be: (a) To develop a unified program of missionary education for all age-groups in the Local Church and in the Colleges, Universities, and Theological Seminaries; (b) to represent the two Boards in disseminating missionary information through Church School literature and in the preparation of curricular material on Missions; and (c) to co-operate in the publication of books for Missionary education in the Church School.

¶ 1048. There shall be an Executive Secretary of the Committee who shall be elected by the Division of the Local Church of the Board of Education, on nomination of the Interboard Committee, and who shall be the Secretary of the Division of the Local Church of the Board of Education for Missionary Education in the Church School. The Committee shall have a Budget for its work provided by the two Boards as they may decide.

¶ 1049. The Division of the Local Church may, in co-operation with

other Missionary agencies, through the Interboard Committee on Missionary Education, develop co-operative plans for the Missionary education of children, young people, and adults.

¶ **1050.** The Board may co-operate with other agencies and Boards of The Methodist Church in such manner as the Board may determine. It shall co-operate with such National and International Missionary and such other agencies as the Board may determine.

SECTION X

Funds

¶ **1051.** The income of the Divisions of the Board, exclusive of the Woman's Division of Christian Service, shall be derived from apportionments, assessments, or askings distributed to Jurisdictions, Annual Conferences, and Pastoral Charges by the budget-making agency of the General Conference in such manner as the General Conference may prescribe, from Church Schools, gifts, donations, freewill offerings, annuities, bequests, specials, and other sources from which Missionary and Benevolence funds are usually derived, in harmony with the *Discipline* of The Methodist Church and actions of the General Conference.

¶ **1052.** Askings shall be received from the fields and budgets prepared by the Division of Foreign Missions and the Division of Home Missions and Church Extension in such manner as the Board may prescribe, consistent with its Constitution and its Charter; and this combined budget shall be presented to the budget-making agency of the General Conference on the basis of an equal division between Home and Foreign Missions, *provided* that in case the budget-making agency shall consider the needs of one Division as imperative it may allow a ten per cent increase for that Division for a year.

¶ **1053.** The Board shall not appropriate for the regular maintenance of its work in any one year more money than was received by it for appropriation the previous fiscal year.

¶ **1054.** The funds for the maintenance of the work of the Woman's Division of Christian Service shall be derived from annual pledges or dues, special memberships, devises, bequests, annuities, special offerings, gifts, and collections taken in meetings in the interest of the work of the Division; *provided* that the funds thus raised shall be appropriated to the work established by the several uniting organizations comprising the Woman's Division, or work hereafter to be entered upon by the Woman's Division. All undesignated funds shall be divided on a percent-

age basis to the work of the several departments. All funds, except those designated for local purposes, shall be forwarded through Conference Treasurers to the Treasurer of the Board for the Woman's Division of the Board.

¶ **1055.** The funds for the Joint Division of Education and Cultivation shall be appropriated by the Board and charged proportionately to each Division.

SECTION XI

Jurisdictional Boards

¶ **1056.** The Plan of Union gives the Jurisdictional Conference authority "to establish and constitute Jurisdictional Boards of the Church as the needs may appear." However, in the interest of uniformity in the several Jurisdictions, it is suggested that the Jurisdictional Conferences give serious consideration to the following:

¶ **1057.** The Board shall be composed of the Effective Bishops of the Jurisdiction, and eighteen managers, half of whom shall be women, elected by the Jurisdictional Conference, on nomination of the Committee on Missions and Church Extension, which shall have as a basis of choice one Minister, one Layman, and one Laywoman from each Annual Conference of the Jurisdiction, the men upon the nomination of the Annual Conference Board of Missions and Church Extension, and the women upon the nomination of the Conference Woman's Society of Christian Service. The members of the General Board residing within the Jurisdiction shall be ex officio members of the Jurisdictional Board.

¶ **1058.** The Jurisdictional Board shall elect a President, Vice-President, and Recording Secretary at its first meeting following the meeting of the Jurisdictional Conference. The Board shall meet annually at such time and place as it may determine. The Bishops of the Jurisdiction shall fill all *ad interim* vacancies, having regard for the various classifications.

¶ **1059.** The Jurisdictional Board shall have authority to promote the entire program of Missions and Church Extension in harmony with the general plans of the Church as outlined by the Board in all its Divisions, and such other duties as the Jurisdictional Conference shall provide.

¶ **1060.** The Jurisdictional Board may elect two Secretary-Treasurers, a man and a woman, with such assistants as may be needed, who shall carry out the total program of the Board in all its Divisions.

¶ 1061. The Jurisdictional Board shall have such revenue as the Jurisdictional Conference may apportion to the Annual Conferences over and above the apportionments approved by the General Conference and such other revenues for the Woman's Division as the Annual Conference Woman's Societies of Christian Service may pledge.

SECTION XII

Annual Conference Boards

¶ 1062. The Annual Conference Boards of Missions and Church Extension shall be auxiliary to the General Board and to the Jurisdictional Conference Board and shall be composed of one Lay member from each District and an equal number of Ministers, elected quadrennially, and an additional five members, should the Conference desire them.

¶ 1063. The Board shall elect its own officers, hold its Annual Meeting at the call of the President, and other meetings may be called by the President, or any three members, on due notice. The transactions of the year shall be reported by the President to the Annual Conference and a detailed statement of all disbursements of missionary aid within the Conference shall be printed in the Annual Conference Minutes. The President shall have charge of the Annual Conference Anniversary of the Board.

¶ 1064. The General Board, in making payments to meet appropriations, may send drafts to the Secretary of the Conference Board, payable to the Treasurer; but duly authorized City Societies or Town and Country Societies may receive their remittances direct.

¶ 1065. The Board, in its activities, may pursue either of the following systems:

1. The Conference Board shall review, approve, or adjust the askings of the District Superintendents for the maintenance program within the bounds of the Annual Conference before they are presented to the Board of Missions and Church Extension. In making final decisions on all askings from the several Annual Conferences, the Board shall take into account the comparative Missionary needs of each project and its permanent value of service to the entire Church.

2. The Conference Board shall estimate annually the amount that may be necessary for the support of Conference Missionary Work and also the amount necessary for Conference Church Extension, and shall report both estimates to the Conference Commissions on Budget (or Benevolences). The amount raised on these apportionments shall be

administered by the Board and applied respectively to Home Missions and to Church Extension. The work of the Board shall be subject to the approval of the Annual Conference. The Board shall seek to cover all unoccupied territory in the Conference by the establishment and support of Missions, but Missions shall be established only with the consent of the Bishop in charge. The Board shall co-operate with the General Board, and the Jurisdictional Conference Board of Missions and Church Extension, in carrying out the policies and promoting the movements which they propose and adopt for any and all phases of the work of Missions and Church Extension.

Administration of Missions

¶ **1066.** 1. Work outside the boundaries of an Annual Conference, or work among racial groups within the bounds of Annual Conferences now cared for by the Board of Missions and Church Extension, not having met the requirements for the organization of a Mission Conference, may be organized into a Mission. A Mission shall be composed of all regularly appointed Missionaries and Mission Traveling Preachers, with Lay Members, the number of whom, and the mode of their appointment, each Mission shall determine for itself.

2. A Mission shall meet annually at the time and place appointed by the Bishop in charge, who shall preside, if present. In the absence of the Bishop the Superintendent of the Mission shall preside. The Presiding Officer shall bring forward the regular business of the meeting, and arrange the work. This Annual Meeting shall possess in a general way the functions and powers of a District Conference.

3. The Bishop in charge of a Mission may appoint a Superintendent of the Mission, or as many Superintendents as, in the judgment of the Bishop may appear necessary or wise and for whom support has been provided. The Bishop shall determine the Groups or Charges over which the respective Superintendents shall have supervision.

4. In case of a Mission using more than one foreign language, and extending over a wide geographical territory, the Bishop may assemble in Annual Meetings the members of the Mission on a racial or geographical basis. The Mission may delegate to such subgroups the work of examining and recommending to an Annual Conference candidates for Admission on Trial, under such limitations as the *Discipline* provides.

5. In Missions using a language other than English, examinations of Local and Traveling Preachers shall be held by the Mission, and certified

to an Annual Conference. The Missions also shall make recommendations for Reception on Trial in an Annual Conference.

¶ 1067. *Missionary Secretaries.*—The Conference Board of Missions and Church Extension shall elect annually a Conference Missionary Secretary, who shall carry out all plans for Missionary Education except those committed to the Conference Woman's Society of Christian Service. He may be a part-time or a full-time salaried officer at the discretion of the Board, and his salary and expenses, if any, shall be paid by the Conference Board. The Conference Board shall also provide for the selection of a District Missionary Secretary in each District of the Conference, who shall labor under the direction of and in co-operation with the Conference Missionary Secretary. The Conference Missionary Secretaries and the District Missionary Secretaries, after proper election or nomination, shall be appointed by the Bishop in charge of the Conference.

¶ 1068. *District Missionary Institutes.*—There shall be held annually in each District a District Missionary Institute for purposes of missionary education and the spreading of missionary information among the people. These Institutes shall be promoted by the Conference Missionary Secretary in co-operation with the District Missionary Secretaries and the District Superintendents. These Institutes shall be exclusively missionary in character and separated from all other causes and interests and the program shall deal exclusively with missionary matters. The plans of the Board of Missions and Church Extension and the Jurisdictional Board concerning mission study, the circulation of the missionary periodical and other literature, and all other plans and policies of missionary education and information of the Church shall be presented at these Institutes. Speakers provided by the General and Jurisdictional Boards shall be used for the programs of these Institutes in so far as possible.

SECTION XIII

Local Church Councils

¶ 1069. There shall be in each Local Church a Council of Missions and Church Extension whose membership shall be as follows:

1. Pastor or Pastors.
2. General and Missionary Superintendents of the Church School.
3. Two Youth representatives to be nominated by the Youth organizations of the Church and elected by the Quarterly Conference.
4. At least two Lay men, elected by the Quarterly Conference, and at

least two Lay women, elected by the Local Church Woman's Society of Christian Service.

It shall be the duty of the Pastor to convene the members of this Council, who shall elect such officers and Committees as may be determined.

¶ 1070. It shall be the duty of the Local Church Council of Missions and Church Extension, aided by the Pastor, to co-ordinate all phases of missionary promotion in the Local Church; to provide for the diffusion of missionary information among the members of the Church and congregation, the Church School and Youth organizations, through sermons, missionary addresses, special programs; to appoint representatives from the Local Church to District or Annual Conference missionary meetings for the regular presentation of the cause of Missions and Church Extension; to institute mission study classes, to see that each Church School observes the offerings on the fourth Sunday for the Home and Foreign Missionary Enterprise; to support the Pastor in his plans for raising funds for missions; to co-operate with the work of the Woman's Society of Christian Service, and in every possible way to develop a missionary-minded Church which will co-operate loyally with the Board.

(For Enabling Acts, see Part XI.)

APPENDIX B

CO-OPERATIVE PROJECTS OF THE UNITING METHODIST CHURCH

MISSIONARY AGENCIES

METHODIST EPISCOPAL CHURCH

THE BOARD OF FOREIGN MISSIONS

Co-operative Endeavors at Home

1. *The Foreign Missions Conference of North America* provides a medium for the Foreign Mission Boards and Societies of North America to manifest unity and co-operate to promote their work.

2. *The International Missionary Council* stimulates thinking on questions related to world Christianity; helps co-ordinate activities of national missionary organizations and Christian Councils of different countries; unites Christian public opinion in the support of freedom of conscience and religious liberty; helps unite Christian forces to seek justice in international and interracial relations.

3. *The Committee on Co-operation in Latin America* provides a conference among Mission Boards interested in Latin America and works out methods of co-operation.

4. *The Federal Council of the Churches of Christ in America* is an organization of churches not of boards. Its object is to express the fellowship and Catholic unity of the Christian Church and bring the Christian bodies of America into united service for Christ and the world.

5. *The Agricultural Missions Foundation* is sending valuable information to Boards and missionaries through its publications, of which 212 have been issued since 1931.

6. *Foreign Students Christian Association* includes associations for Chinese, Japanese, Korean, and Latin-American students studying in the United States.

7. *Missionary Education Movement.* Mission Boards of the United States and Canada co-operate through the Missionary Education Movement in the preparation and publishing of missionary literature.

8. *The Student Volunteer Movement* devotes its energies to the search for volunteers for foreign missions and the enrolment of students for study of mission fields. Affiliated with the World Student Christian Federation.

9. *The Associated Boards for Christian Colleges in China.* A federation of forces in North America working for Christian higher education in China. Membership is composed of Board of Trustees of Shantung Christian University, Fukien Christian University, Ginling College, Hangchow Christian College, Hua Chung College, Hwa Nan College, Lingnan University, University of Nanking, University of Shanghai, Soochow University, West China Union University, Yenching University.

10. *The Co-operating Board for Christian Education in Chosen.* Composed of representatives of four Mission Boards concerned with headquarters in New York, U. S. A. It cares for the interests of Chosen Christian College and Severance Union Medical College and is an intermediary body between the schools and their foreign supporters.

11. *Joint Committee on the Methodist Union Theological School, Seoul.* Represented in America by a Joint Committee, the school is administered on the field.

12. *Board of Trustees for Ward College, Buenos Aires, Argentine.* The school has a Board of Trustees in the United States in which final authority is vested.

13. *Liberia Advisory Committee* is the means of co-operation with other Boards having work in Liberia.

14. *The American Bible Society.* No organizational connection, but close co-operation in field work.

15. *Anglo-American Community Churches.* A Board represents in the United States the Anglo-American Community Churches ministering to American and English residents in several lands.

16. *American Christian Literature Society for Moslems.* Co-operates with Boards and agencies in production and circulation of literature for Mohammedans.

17. *Clifton Springs Sanitarium and Clinic.* Mission Boards are represented on the Board of Trustees by trust deed of Dr. Henry Foster, founder.

18. *The World's Sunday School Association.* The Board shares with other Boards in co-operation with this Association.

19. *Kodaikanal School for Missionaries' Children.* The Board elects one member of the American Advisory Committee.

20. *American Mission to the Lepers.* Board of Directors of this Mission has representation from each major foreign mission board with which it co-operates on the field.

21. *The Institute of African Languages and Cultures.*. Headquarters in London. Represents Mission Boards, Protestant and Catholic, Scientific Societies and Colonial Governments in studying the problems of 800 languages and dialects of Africa, tribal culture and traditions, and the preparation of suitable textbooks for school work.

22. *The International Committee on African Christian Literature.* Supplements work of the Institute by preparation and distribution of Christian literature. Secretary—Miss Margaret Wrong. Shares the support of Rev. Emory Ross as executive secretary.

23. *The American Committee on Work in the Congo.* Composed of representatives of American Boards working in the Congo. Supports the Brussels Agency, which assists missionaries studying French, Tropical Medicine and other studies in Belgium; assists in promoting friendly relations with the Government and in purchasing and shipping, transportation and other needs. The American Boards support in co-operation with the Evangelical Alliance and British Boards an *office in Lisbon* to render similar service to missionaries studying in Portugal and working in Portuguese colonies in Africa.

24. *The Advisory Committee on Education in Liberia.* Composed of Mission Boards, the Colonization Societies, and the Phelps-Stokes Fund has provided an expert adviser in Education for the Boards and the Liberia Government.

25. *The Booker Washington Agricultural and Industrial Institute.* Organized by the Advisory Committee, the Methodist Board, and the Liberian Government to promote agricultural education of Liberian boys. Located at Kakala, Liberia.

26. *The Africa Welfare Committee.* Composed of representatives of Africa Committee of the Foreign Missions Conference and the Federal Council. Promotes co-operation of these bodies in presenting the needs and problems of Africa.

CO-OPERATIVE ENDEAVORS IN THE MISSION FIELDS

Eastern Asia

A. China

1. *National Christian Council,* includes both nationals and foreigners.
2. *China Christian Educational Association.*

3. *China Medical Missionary Association.*

4. *Associated Mission Treasurers.*

5. *Shanghai American School,* developed from School for Missionaries' Children.

6. *College of Chinese Studies, Peking.* Combination of missionary forces for training new missionaries.

7. *Peking (Yenching) University.*

8. *Peking Union Medical College.*

9. *University of Nanking.* Combination of interests of Presbyterian Baptist, Methodist Episcopal, and Disciples.

10. *Nanking Theological Seminary.* The Methodist Episcopal, Methodist Episcopal, South, Presbyterian Church in the U. S. A., and the United Christian Missionary Society participate.

11. *Nanking Bible Teachers Training School for Women.*

12. *West China Union University.*

13. *West China Middle School.*

14. *Kuling School for Missionaries' Children.*

15. *Fukien Christian University.*

16. *Foochow Union Theological Seminary.*

17. *Foochow Union High School.*

18. *Foochow Kindergarten Training School.*

19. *China Christian Advocate* and other publications (in English).

20. *Chinese Christian Advocate* (Vernacular).

B. Japan

1. *National Christian Council of Japan.*

2. *The Federation of Christian Missions.*

3. *The Christian Literature Society (Kyobunkwan).* This Society, with practically all missionary societies in Japan represented, and the Methodist Publishing House (Kyobunkwan) unite in the Christian Literature Society.

4. *Tokyo School for Missionaries' Children.*

5. *Woman's Christian College of Japan.*

6. *Chosen Christian College (Seoul).*

7. *Severance Union Medical College and Hospital (Seoul).*

8. *Union Methodist Theological Seminary (Seoul).* Two Methodist Missions have co-operated from the beginning in 1910.

9. *School for Missionaries' Children (Seoul).*

10. *Union Christian Hospital (Pyeng Yang).*

11. *Christian Literature Society (Seoul).*

Southeastern Asia

The Philippine Islands

1. *The Philippine Federation of Evangelical Churches.*
2. *Union Theological Seminary* (*Manila*).

Southern Asia

A. India

1. *National Christian Council for India.*
2. *Woodstock School for Missionaries' Children* (*Landour, Mussoorie*).
3. *Kokaidanal School for Missionaries' Children.*
4. *Forman Christian College* (*Lahore, Punjab*).
5. *Union Language School, Mussoorie.*

Palestine

1. *Newman School of Missions* (*Jerusalem*).

Africa

1. *The Congo Protestant Council.* Composed of representatives of all Protestant Missions in Belgian Congo.
2. *Missionary Councils* operating in Angola, Southern Rhodesia, Portuguese East Africa, and the mining districts.

Latin America

A. South America

1. *Union Book Store* (*Buenos Aires, Argentina*).
2. *Ward College* (*Buenos Aires, Argentina*).
3. *Union Theological Seminary* (*Buenos Aires*). Co-operation between Methodist Episcopal and Disciples of Christ.
4. *Union Theological Seminary* (*Santiago, Chile*). Presbyterian (North) and Methodist Episcopal co-operate.
5. *"El Sembrador," Union Evangelical Book Store, Santiago, Chile.* Co-operation with Presbyterian (North).
6. *"El Heraldo Christiano,"* the Evangelical church paper of Chile. Co-operation with Presbyterian (North).
7. *High School* (*Lima, Peru*). Co-operation with Scotch Presbyterians.
8. *Hospital and Nurses' Training School, Peru.*
9. *"Le Nueva Democracia,"* monthly magazine. Many Boards co-operating.

B. Central America

1. *Panama and Canal Zone.* Co-operation with Union Churches at Balboa and Cristobal.

C. Mexico

1. *Union Theological Seminary, Mexico City.* Congregational, Methodist Episcopal, Methodist Episcopal, South, and Disciples of Christ co-operate.

2. *Union Publishing House and Press, Mexico City.* Co-operating: Friends, Disciples, Methodist Episcopal, Methodist Episcopal, South, American Board, Presbyterian (North), Presbyterian (South), Baptist (North), and Y. M. C. A.

EUROPE

1. *The Federation of Protestant Churches of Switzerland.*
2. *Brussels Agency for Work in the Congo.*
3. *Near East and North Africa Council.*

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

I. CO-OPERATIVE MISSIONARY PROJECTS—INTERDENOMINATIONAL

1. *Board for Christian Work in Santo Domingo.* The United Brethren, Methodist Episcopal, and Presbyterian Churches co-operate.

2. *Daily Vacation School Work:* Evarts-Black Mountain Parish, Kentucky Conference, carried on by two Methodist churches and a Congregational church; Hocking Valley, Ohio, administered by Committee on Ohio Co-operative Summer Project.

3. *Work at Government Projects:* Boulder City, Nevada; Grand Coulee, Washington; Shasta Dam, California.

4. *Work at Government Resettlement Project,* Arthurdale, West Virginia.

5. *Work at Government Indian Schools:* Haskell Institute, Lawrence, Kan.; Albuquerque Indian School, Albuquerque, N. M.; Sherman Institute, Riverside, Calif.; Salem Indian School, Chemawa, Ore., Flandreau Indian School, Flandreau, S. D.

6. *Federated Church, Nome, Alaska.* Methodist Episcopal Church and Congregational-Christian Church supply pastor.

7. *Yosemite National Park Church.*

8. *General Committee on Army and Navy Chaplains.*

II. Other Interdenominational Co-operative Organizations

1. *Interdenominational Council on Spanish-speaking Work.*
2. *Interdenominational Bureau of Architecture.*
3. *John Milton Foundation for the Blind.*
4. *Intermountain and Rural Workers' Conference.*
5. *Committee on Interracial Co-operation.*
6. *Committee on Co-operation in Latin America.*

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Co-operative Endeavors

I. *HOME BASE*

1. Missionary Education Movement.
2. Committee on Christian Higher Education in India.
3. Committee on Christian Literature for Women and Children in Foreign Lands.
4. Foochow Christian Union Hospital.
5. Permanent Committee of Mission Boards Working in the Philippine Islands.
6. Overseas Medical Council.
7. Committee on Co-operation in Latin America.
8. Rural Missions Co-operating Committee.
9. Foreign Missions Conference of North America.
10. Conference on Cause and Cure of War.
11. Associated Missions Medical Office.
12. International Missionary Council.
13. Committee on the Far East.
14. Associated Boards for Christian Colleges in China.

II. *CO-OPERATIVE ENDEAVORS ABROAD*

China

1. National Christian Council.
2. Union Kindergarten Training School, Foochow.
3. Bible Teachers' Training School, Nanking.
4. Union Bible Training School, Peiping.
5. Ginling College, Nanking.
6. Yenching College, Peiping.
7. West China University, Chengtu.
8. Cheeloo University, Shantung.

9. Willis F. Pierce Memorial Hospital, Foochow.
10. Margaret E. Nast Memorial Hospital, Sienyu.
11. Wuhu General Hospital, Wuhu.

India

1. Christian Higher Education.
2. Mass Movement.
3. National Christian Council.
4. Medical School for Women, Vellore, India.
5. Woman's Christian College, Madras.
6. St. Christopher's Training College, Vepery, Madras.

Japan

1. Woman's Department Theological School, Tokyo.
2. Woman's Christian College, Tokyo.

Korea

1. Central Council.
2. Christian Literature.
3. Ewha College, Seoul.
4. Union Christian Hospital, Pyengyang.
5. Kongju and Taiden Infant Welfare Centers.

THE WOMAN'S HOME MISSIONARY SOCIETY

I. *Co-OPERATIVE WITH THE BOARD OF EDUCATION*

1. *Bennett College, Greensboro, N. C.* (for Negro women).
2. Residence Halls (in Negro schools) for women:
   Thayer Hall, Clark University, Atlanta, Ga.
   Eliza Dee Hall, Sam Houston College, Austin, Tex.
   E. L. Rust Hall, Rust College, Holly Springs, Miss.
   Peck Hall and Gilbert Academy, New Orleans, La.
3. *Tennessee Wesleyan Junior College, Athens, Tenn.* Dormitory for mountain students; teacher of home economics and religious education provided.
4. *Gammon Theological Seminary, Atlanta, Ga.* Woman's Department. Teacher of religious education provided.

II. *CO-OPERATIVE WITH BOARD OF HOME MISSIONS*

1. *Mexican Work*—Deaconess at Calexico, Calif.
2. *Oriental Work, Seattle, Wash.* Social center for Filipinos and Japanese of Mission Churches.
3. *Deaconess Work.* Many deaconesses supported.

III. *CO-OPERATIVE WITH COUNCIL OF WOMEN FOR HOME MISSIONS*

1. *Migrant Work.* Share in fifty projects in fourteen states.
2. *Indian.* Share in providing religious education directors in six government Indian schools.
3. *New Communities.* Share in religious activities in projects at four government dams.
4. *World Day of Prayer.* Promotion throughout America and in world.

IV. *INTERDENOMINATIONAL—GENERAL*

1. *Committee for Santo Domingo.* Gives $5,0000 to Hospital International, Ciudad Trujillo, Dominican Republic.
2. *United Council of Alaska.* Share in Marine Mission.
3. *Interdenominational Council on Spanish-speaking Work.*
4. *Latin-American Conference.* Co-operation in island work.
5. *Mountain Workers' Conference.*
6. *Race Relations:* Shares in Committee on Race Relations, Federal Council; Committee on Church and Race Relations, Women's Work; Commission on International Co-operation.
7. *American Race Society.* For the promotion of peace.

V. *EDUCATIONAL—MISSIONARY EDUCATION MOVEMENT*

1. *Leadership Education.*
2. *Curriculum Committee of the Board of Missions.*
3. *Schools of Missions.* Fifteen, interdenominational.
4. *National Council of Methodist Youth.*

VI. *CO-OPERATION WITH GOVERNMENT ENTERPRISES*

1. *Indian.* Pastor at Indian school, Chilacco, Okla.
2. *Angel Island, San Francisco.* Deaconess—only religious worker on island.
3. *Portsmouth, N. H.* Religious worker for soldiers and sailors at Navy Yards.
4. *Carville, La.* Chaplain for lepers.
5. *Pavilion, Wyoming.* Two workers at Government Resettlement project, parish of twenty-five square miles.

METHODIST EPISCOPAL CHURCH, SOUTH
BOARD OF MISSIONS

Co-operative Endeavors in the Home Field

1. *Paine College.* At Paine College, Augusta, Ga., both the General and Woman's Sections of the Board of Missions are co-operating with the Colored Methodist Church in a joint program of training for Negroes.

2. *Three Colored Methodist Episcopal Schools.* The Home Department, General Section of the Board of Missions appropriates to each of the following institutions $3,000 annually toward the current obligations: Lane College, Jackson, Tenn.; Texas College, Tyler, Tex.; Miles Memorial College, Birmingham, Ala. These institutions are owned and operated by the Colored Methodist Church.

3. *Federated Churches in California.* In California the Methodist Episcopal Church, South, has co-operated with the Methodist Episcopal, the Presbyterian, and the Congregational Churches in several federated church projects. In other instances, community church projects have received aid from the Home Department, General Section of the Board, in a ministry to the total community life.

4. *General Commission Army and Navy Chaplains.* Through the Home Department, General Section, the Methodist Episcopal Church, South, co-operates in providing for the Army and Navy Chaplaincy, through the General Commission on Army and Navy Chaplains.

5. *Interracial Relations Commission.* Both the General and Woman's Sections of the Home Department have been supporters of the Commission on Interracial Relations with headquarters at Atlanta, Ga. Dr. W. W. Alexander is secretary.

6. *Gammon Theological Seminary.* The Home Department, General Section, has for a number of years maintained scholarships at Gammon Theological Seminary, Atlanta, Ga.

7. *Migrant Work.* In co-operation with the Council of Women for Home Missions, the Woman's Section, Home Department of the Board of Missions, makes an annual appropriation for migrant work.

8. *Student Work.* The Woman's Section, Home Department, co-operates with the Board of Christian Education in the support of student work and workers in several State Colleges.

9. *Federal Council of Churches of Christ in America.* The Woman's Section and General Section, Home and Foreign Departments, co-operate with the Federal Council through many committees.

Co-operative Endeavors in Foreign Fields

1. *Kwansei Gakuin, Kobe, Japan.* Founded by the Southern Methodist Mission, and is now conducted jointly with the United Church of Canada and the Japan Methodist Church.

2. *Chosen Christian College, Seoul, Korea,* is supported by the Northern Presbyterian Church, the Methodist Episcopal, the Methodist Episcopal, South, United Church of Canada, Korean Methodist Church, and the Presbyterian Church in Korea.

3. *Severance Union Medical College, Seoul,* is supported by five Boards —Methodist Episcopal; Methodist Episcopal, South, General and Woman's Sections; Northern Presbyterian; Australian Presbyterian; United Church of Canada.

4. *Methodist Theological Seminary, Seoul,* is supported by both Woman's and General Sections, Board of Missions, Methodist Episcopal Church, South, and the Methodist Episcopal Church.

5. *Ewha College, Seoul,* a union school for girls, is maintained by the Woman's Section, Board of Missions, Methodist Episcopal Church, South; the Woman's Foreign Missionary Society, Methodist Episcopal Church; and the United Church of Canada.

6. *Bible Teachers Training School, Nanking, China,* is supported by the Woman's Section, Board of Missions, Methodist Episcopal Church, South; the Methodist Episcopal Church; the Northern and Southern Presbyterian Churches; the United Christian Missionary Society; and the East China Synod of the Church of Christ in China.

7. *Ginling College, Nanking, China,* is a union institution maintained by the Woman's American Baptist Foreign Missionary Society; Domestic and Foreign Missionary Society, Protestant Episcopal Church; Board of Missions, Methodist Episcopal Church, South; Woman's Foreign Missionary Society, Methodist Episcopal Church; Board of Foreign Missions, Presbyterian Church, U. S. A.; Board of Foreign Missions, Reformed Church in the U. S.; United Christian Missionary Society; Faculty, Alumnae, and Undergraduates of Smith College.

8. *Woman's Christian Medical College and Margaret Williamson Hospital, Shanghai, China,* has the following supporters: Foreign Department of Woman's Section, Board of Missions, Methodist Episcopal Church, South; Woman's American Baptist Foreign Missionary Society; Woman's Union Missionary Society of America.

9. *Nanking Theological Seminary, Nanking, China,* is supported by General Section, Board of Missions, Methodist Episcopal Church, South;

the Methodist Episcopal Church; the Northern and Southern Presbyterian Churches; and the United Christian Missionary Society.

10. *China Christian Educational Association.* Both the General and Woman's Sections, Board of Missions, Methodist Episcopal Church, South, make a small annual appropriation to this association.

11. *Union Publishing House in Mexico* receives an appropriation from both the Woman's and General Sections, Board of Missions, Methodist Episcopal Church, South.

12. *Union Theological Seminary, Mexico City, Mexico.* Co-operating in the support of the work of training Protestant preachers for Mexico are the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Congregational Church and the Disciples of Christ.

Other Co-operative Organizations

1. *The Committee on Co-operation in Latin America.*
2. *The Congo Protestant Council, Belgian Congo.*
3. *The Congo Educational Adviser.*
4. *The Union Mission House, Belgian Congo.*
5. *National Christian Councils in Japan, China, Korea, and Mexico.*
6. *The Christian Literature Society* in China, Japan, and Korea, and the Committee on African Literature in Africa.
7. *The Foreign Missions Conference.*

THE METHODIST PROTESTANT CHURCH BOARD OF MISSIONS

1. Missionary Education Movement.
2. Foreign Missions Conference of North America.
3. Home Missions Council.
4. Council of Women for Home Missions.

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